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THE TEACHER'S PRACTICAL PHILOSOPHY

A TREATISE OF EDUCATION AS A SPECIES OF CONDUCT

(Fifteen Lectures)

BY

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PREFACE

The views set forth in this volume are essentially the same as those given to many thousands of teachers and others interested in education, in Japan, Korea, and Hawaii, during the Academic year of 1906-07. Among the Japanese, especially, the interest in the moral aspects and values of the system of public education was at that time intense and pervasive. It embraced not only the teachers as a class and the officers of the Government in the Department of Education, but also the leaders in the army and navy, in business circles, and in civil and social affairs. As instances of this interest I might cite the remark of a veteran of the Russo-Japanese war who declared that his principal anxiety in training the nearly thirty thousand recruits under his charge was to give them the right "spiritual education;" and also the fact that I was repeatedly urged into giving additional courses of lectures on the ethics of business in the Government Commercial Colleges, where ethics is made a required subject of study through one or two years of the course.

In this country there has been slowly gathering the conviction that our system of education, from the public schools of primary grade to the Gradu-

ate and Professional Schools connected with our Universities, has not been productive, as it should be, of the right sort of men and women to conduct safely and wisely and righteously the affairs of Church and State. And there has been of late, and there still is, much discussion—some of it faultfinding and criminatory—over questions of causes and remedies, and over the general problem of whether our recent movements have been progressive or retrograde. Into this discussion it is not the purpose of this book to enter. Its purpose is, the rather, to emphasize the personal and moral elements as those which, broadly understood, must be relied upon to secure the needed improvements, if improvements are needed and are to be secured at all. The author believes that the lack of discipline, through moral and religious motives and in accordance with moral and religious ideals, in the home-life, in school and in college, and in society at large, is the prime source of all our national evils so far as they are connected with the educative processes as now in vogue. He also believes that these evils are very deep and large at the present time, and will be most difficult to cure or even greatly to abate under existing conditions such as those with which the individual teacher can not readily cope. But whether his belief and feelings of foreboding connected with it are justified or not, it can scarcely fail to come true that any

earnest and fairly intelligent appeal for added attention to the personal elements and the moral forces and ideals involved in the very process of education will meet with response, equally earnest and intelligent, from numbers of the teachers in our day and land. And if even a few of those belonging to the class of workmen, to whom the author has been proud and glad to belong, are helped in any way by his words, he will be much more than amply rewarded.

In bringing these thoughts before those interested in education in this country, the form of spoken lectures has been preserved as best adapted for the familiar style in which they were originally presented. But, of course, in preparing them for an audience in the United States, not only much of the details, and of the illustrative material, but no inconsiderable part of more important formal matters, has been changed.

GEORGE TRUMBULL LADD.

New Haven, June, 1911.

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THE TEACHER'S PRACTICAL PHILOSOPHY

LECTURE I

INTRODUCTORY

Fellow Teachers:

Before we begin our study of the particular topics, to which I shall invite your attention in this course of lectures, it seems desirable that we should form a clear conception of the general subject to be considered, and of the point of view from which its consideration will take place. In a word, we aim to introduce ourselves to a certain group of problems, on acquaintance with which our real success as teachers is most intimately dependent. And here I must ask your indulgence if much which I have to say in this first lecture seems somewhat remote from the experiences of our daily life of routine practise. To put to their best use the principles which underlie our high office,—its functions, its preparation, its ideals,—it is neither necessary, nor desirable, that we should keep these principles constantly before our minds; it is at least desirable and even necessary, however, that we should know what these principles are. We can then refer to them, when we doubt or debate, whether with ourselves or with one another, about their application to the concrete and definite, but

often very puzzling questions that arise in the midst of this daily experience.

Much has been written of late about the science, or philosophy, of education. And you can scarcely have failed to notice that I have ventured to announce my subject as dealing with a certain branch of such philosophy. I have, in fact, proposed to speak of "The Teacher's Practical Philosophy." Let us then, first of all, consider what can be meant by a so-called philosophy of education. For it is with education that the teacher has to do in a professional way. It is for this reason that the uncouth word "educationalist," has of late been employed to designate those who for some reason—it may be good, it may be bad—have been supposed to be preeminent in matters of education. For myself, I much prefer the old-fashioned word *teacher;* I desire no higher honor than to be called by this title.

To get some clear conception of the sonorous phrase, "philosophy of education," it is necessary to understand the use here made of each of the two words out of which the phrase itself is compounded. To give a most general, and therefore loose definition: Education is the development of the active powers, or so-called faculties, of human nature, so as to fit them the better for the performance of their functions in all the varying relations sustained toward their physical environment and toward

society. In the sense in which I shall employ the word, only man, and not the lower animals, can be *educated.* Training is the more appropriate term for the lower animals. And we may stick by this important distinction, whatever views we feel inclined to espouse with respect to the very difficult problem: How far do the most highly, so-called "educated" animals, such as certain dogs or man-like apes, really have, or develop, powers closely resembling the higher faculties of man?

From this most general conception it follows as a matter of course, in the first place, that in man's case all education is a species of conduct. But conduct is distinguished from mere action in several highly important ways. For one thing: conduct involves a more intelligent apprehension and mastery of the means available for attaining any desired end. It also involves a more intelligent and comprehensive conception of the end which is desired. But above all, it suggests a larger self-control, or self-chosen and self-directed use of select means toward reaching the desired end. It would take me much too far astray into some of the most obscure and difficult fields of the psychology implicated in the discussion, if I were to try to show you how some degree of the ability to form abstract conceptions of Time, Space, Self, and a certain emotional capacity for moral, artistic, and religious ideals, is evolved in the capacity of human

nature for being educated,—in even this loosest and most general meaning of the word. But all this will become more evident, by the easier way of illustration, as the course of lectures moves forward over the field of the different topics it is intended to examine.

Education is also, and of necessity, a development. Man, whether considered as an individual or as society,—collective man,—can not be educated all at once. And here we come upon a withering rebuke to all attempts at cramming, or rushing, or scamping, or over-hurrying the process. In education, you can not get around "Old Father Time." If you try it, his sickle is so long and sharp, that he will either drive you back or cut you down. Education is, indeed, a development: It is, therefore, a process which takes time, and can be accomplished only by taking time. You can, indeed, shorten the time by cutting out the waste of time; but you can not secure thoroughness and reality, and eliminate time.

From the foregoing two conceptions, another follows: Education always implies a complicated and variable system of actions and reactions. Even when we—not improperly—speak of the physical environment, or so-called Nature, as an important educative influence, we imply a sort of reciprocal activity between this physical environment and the conscious soul of man. If man were not a

true "child of nature," and if nature were not in some respects akin to man, or self-like, in its relations to man, then nature could not teach man; then man could not be educated by nature. And, of course, in all those forms of social influence which have an educative value, as all of them indeed do, there is no doubt that education is a species of conduct.

But now, what follows from all this view of the essential nature of education, as shown by the most general conception attached to the word, is nothing less than the exceedingly important conclusion that education is essentially a moral affair, in the larger and grander meaning of the word "moral." For *conduct* is the sphere of morals,—whether it be theory or practise. Conduct, and the development of character through the rational and wise direction of conduct, is the very essence of morality.

If all this seems to you rather vague and indefinite, let us now address ourselves to the attempt at a more restricted and definite conception of education, as its process concerns the professional work of the teacher. In the sense in which we have thus far used the word, education, even in youth, is by no means confined to the school or to the teacher's work. The home-life, the particular occupation,—trade, business, profession, art,—more definitely, as well as the potent, but silent and often concealed, influences of the physical and social environment,

are all of educative value. Indeed, through them, rather than through the school life, the multitudes must always, perhaps, receive most of their education. But we are to consider those influences which the teacher—and I may say, the *professional teacher*—should recognize and employ intelligently, in order to reinforce and enlarge those influences for good that come from this physical and social environment.

In his professional work, the teacher, as such, has certain very important advantages which distinguish his position above all others, in its relations to this difficult task. Let me mention some of the most familiar of these advantages. And, first, the work of education is obligatory in the teacher's case. This work is precisely that for which the teacher is appointed, and for which the pupil is sent to school. The teacher is, presumably, but not always wisely and effectively, "backed up" by, and is accountable to, the same authority which has placed upon him the responsibility of education. Now I know that we are accustomed to dream enticing dreams of how much happier we should be, and of how much more effective even, if only we were not obliged to do just about such a kind and quantity of teacher's work. I suppose that the teacher who should earn—if such an one there could ever be—or who should inherit an independent fortune, and so would be less under the necessity of

incurring close-fitting responsibilities, would be looked upon as an object of envy. Professors, who have become *emeritus* and have been placed on a Carnegie foundation, are supposed to have attained the conditions for a perfectly happy life, here below, if not hereafter. They no longer *have to teach;* they are no longer under obligation to a presidential boss, or to a remote and not well-informed board of trustees or a corporation. But I assure you, my friends, that this in most cases is only because the person concerned does not love to teach, or is consciously unfit in body or mind to continue the work of teaching. A large measure of the firm and close-fitting sense of obligation—if only we could respect its source—conduces, in general, to the happiness as well as to the efficiency of the teacher.

Other important advantages come to the professional teacher in the work of education, from the fact that he has been especially trained for just this work. To be sure, there still lingers in many parts of this country, which is apt to boast so inordinately of the special attention which it gives to education, the practise of committing the work of education to persons who have had little or no professional training. But in the country at large, the demand for such training is rising; and we may hope that the time is not eternally distant when an untrained person will be no more acceptable in the profession

of teaching than in the profession of medicine, law, or even of the ministry.

Again, the teacher has the important advantage of having his subjects committed to him at, and during, the formative period of their lives. The immaturity, the crudeness, and rank foolishness of one's pupils is often a severe trial to the teacher of serious purpose. It is also, not infrequently, a bitter disappointment that he can not hurry these youth through the raw and green age of development so fast as seems desirable. But it must not be forgotten that there is another side, and a side of hope to all this. Crudeness and foolishness are symptoms of the age in which the process of education is most appropriate, and its successful progress most reasonable to expect. The age of immaturity is the educable age. And just as the triumph of any artistic effort depends, not solely on the artist's ideal or the artist's skill, but also on the moldableness of the material, in which, by his skill, he must see his ideals more or less fully idealized, so it is preeminently with the art of the so-called "educator."

Another advantage which is really great, but which belongs to our present system of education far less than it should, and to gain more of which it would, in my judgment, be well worth while to sacrifice a number of less important considerations, is this: The teacher's work is, for considerable por-

tions of one or more years at least, regular and unintermitting. He can thus reiterate, habitualize —"rub in," so to say—the truths and practises, of which he aims to make the pupil something of a master. In view of the immense loss of effective influence which comes from parting with this advantage, I should favor some rearrangement of our public-school system, especially in the large schools of our cities, which should, so far as possible, keep the same pupils under the same teachers for several years in succession. As it is now, too much of the work of education resembles the work of legislation; and this—to borrow a figure of speech from Milton—consists in large measure of "hatching lies with the heat of legislation," and then killing off the brood hatched by the last legislature.

And, finally, the teacher, if he is successful, may secure some of those most important domestic and social auxiliaries of the emotional kind, such as respect, confidence, and even tender affection. It was a saying of Confucius, which remains much more in force in the Orient than with us, and of which one of my Japanese pupils on our final parting reminded me, that "the relations of reverence and love betwen the pupil and his teacher stand next to those of the son to his father."

Such, then, is education as it is committed to the profession of the teacher; and such are some of the

advantages which the skilful and devoted teacher has at command, if he desires to employ them. This is enough to define, at least in a preliminary way, the subject-matter of this course of lectures. But now, a few words as to the method of the proposed treatment, and as to the point of view which it is proposed to assume in the effort to carry through successfully this method. Both the method and the point of view have been summarized in the phrase, "Practical Philosophy."

What now is *Philosophy?* and what can be meant, that is profitable, by the proposal to treat of education from the philosophical point of view? In this country, in these days, the very word has become a term to excite the suspicion of approaching dull weather, with dark clouds overhanging and thick mist around; or else to awaken and strengthen concealed feelings of aversion and even scorn. We are so very "practical" as a nation; and if we will listen at all to the philosophic voice, it must speak in terms of so-called "Pragmatism," of the very latest type. But, my friends, we fail to recognize that, for lack of a knowledge of principles, we have, in business, politics, social betterment, diplomacy, and education, fallen in not a few respects behind the more advanced nations of the civilized world. In answer to the question now before us, I am not proposing to entertain you with any occult doctrines, or hidden cult, or newly dis-

covered mysteries. The philosophy of education need not be understood as dealing with any thing of this sort. It is just an attempt at setting forth, in the most familiar manner, certain fundamental principles which underlie, and which should consciously and intelligently underlie, all the teacher's profesional work and professional life. And since this work is more of an art than of a science, and the really successful teacher deserves to rank with a great artist rather than with a great scientfic discoverer, you will please consider what I say to you as matters of opinion on which you are yourselves to exercise your own reflective judgment, rather than as demonstrations of indubitable truths.

In brief, then, the nature of a so-called philosophy of education may be the better understood, if we will reflect upon the meaning of the following statements. And, first, philosophy aims at the discovery of the *most general* principles appertaining to the subject about which it is proposed to philosophize. Science, too, aims at the discovery of general principles, and to these principles it is accustomed to give the name of laws. Science aims in this way to unify the phenomena. But as Mr. Spencer said, years ago, philosophy aims at a still higher kind of unity. In reaching out for this higher kind of unity, philosophy is apt to employ methods which I have elsewhere defined as the methods of reflective analysis and speculative syn-

thesis. But not to make any mystery of this, let me only say that, when it is proposed to treat any subject in education philosophically, you are all invited to think that subject as nearly through as you possibly can—to think it out to the end; and then to put together in the form of a judgment for a guide in future practise, what you have thus thought through. "Through-ness," or thoroughness, is thus essential to the method of philosophy.

But do not for a moment suppose that a philosophy of any one of the groups of problems which puzzle and worry the professional teacher can be based on airy nothings, on mere imaginings or vague sentiments—however worthy and noble in themselves these imaginings and sentiments may seem. All sound and good philosophy must be based on experience—either of one's own or, what is better oftentimes, as embodied in some judgment that makes a valid claim to at least a sort of scientific quality.

And here we are to remind ourselves that there are certain forms of study which, whether they can be called "sciences," or not, in the stricter meaning of that word, embody the kind of experience on which the philosophy of any particular group of problems in education must be based. I do not suffer myself to speak of a *science* of pedagogy. Indeed, the larger amount of what is current under this term seems to me distressingly shallow; and

no little of it I believe to be positively mischievous. But the study of psychology, in the broadest meaning of that term, as the science of human mental life, especially in the genetic way; the study of the history of education, as it sets forth the changing and developing convictions and practises of the race touching the needs of the educational process and the best means of satisfying them; the study of the lives and experiments, and of the results of the experiments, of the few men and women whose work has been epoch-making in education; the study, either by reading or at first hand of the social and educational conditions and needs of our own land and day—all these and other closely allied studies constitute the basis of experience on which we must try to place our philosophy of education, if we expect it to win and keep the confidence and respect of others, not to say our own confidence and respect.

But I have announced my topic as "The Teacher's *Practical* Philosophy." I might almost equally well have used the word "ethical," or the word "moral" to express my intention. For the sphere of the ethical or moral is the practical; and in the broadest and best meaning of the words, the teacher's practical philosophy is the moral philosophy which deals with the principles of conduct that underlie the teacher's work. Education, as the professional teacher undertakes it, is a species

of conduct; all conduct comes into, or rather essentially belongs within, the sphere of the moral; or what is the same thing, of the practical. The study of education, as we are proposing to pursue it, should result in the discovery and systematic treatment of those most general principles of conduct, which apply to the particular relations in which human beings are placed for purposes of education. More briefly and familiarly said: We inquire into the principles which should regulate the professional conduct of the teacher. To avoid, as far as possible under the circumstances, misunderstanding on the part of any of my hearers, let me repeat: It is principles rather than rules which we are to investigate; and these are to be, chiefly, the principles which are most fundamental and general, or nearly universal. It is not my purpose, then, to tell you just how to teach, after the somewhat too lordly manner of the master pedagogue or so-called educator. And I am very glad that I am not committed to this purpose. I should very much rather learn the art of teaching, if that were possible, from some of you. As to those general principles, however, with which we all, as teachers, *ought* to be familiar, and upon which we *ought* constantly to endeavor to base our practise, I feel much more confident of my ability to speak. They have been the topics of my thoughts and research, for more than two-score years. And

I shall not be surprised, if some of you finish this course of instruction with me by saying: "Why! we knew all that before." In part, I am hoping to avoid this crushing piece of criticism, and to make the lectures of more use in the daily routine of the schoolroom, by illustrating and enforcing the principles, as we go along together, with much more material taken from concrete experiences, with which all may not be quite so familiar, or with which they may not have happened previously to have seen the principles connected.

As to the Divisions of the subject: I am proposing, for purposes of convenience and clearness in our procedure, to discuss it under the following four heads. And, first, we shall raise this inquiry: How do the principles which constitute the practical philosophy of education underlie, and apply to, the Functions of the teacher? I have already intimated that teaching seems to me to resemble in many important respects a high-class form of art. But in all forms of human artistic activity, principles need to be, not so much learned as generalizations that may prove useful in the discovery or explanation of concrete facts, as incorporated in habits of action and made ways of expressing the ideals and motives that control the spiritual life. In this part of the subject, therefore, we shall consider the workman at his work—what that work is, and how it ought to be done if it is to adapt

itself to the underlying principles of a practical philosophy of education. In a word, we shall aim to sketch in outline the ethical doctrine of the forms of activity in which the art of teaching well consists.

In the second division of the subject we shall consider the Equipment of the Teacher. Here we shall try to show how the same principles of the teacher's practical philosophy govern that self-culture which fits one for the most rational and successful exercise of these same functions, or forms of activity. Like every other kind of workman, and even much more than most kinds of workmen, the professional teacher demands some special equipment for his special work. In attaining this equipment he must himself be active. The teacher's preparation is a species of conduct; and it is, therefore, a moral affair and falls under the control of the principles of a practical, and a practicable, philosophy. Although, however, this self-preparation of the teacher is a kind of work which stands, often a long distance before, and always at the threshold, of his active life, it is also a preparation which can never be completely finished. The teacher's equipment gives him an everlasting job. His work is never done. His getting ready for this work is never quite complete. Both functions and equipment, therefore, need the ceaseless control of moral principles.

But, in a way, presiding over both functions and equipment, and constituting the third division of our subject, are the Ideals of the Teacher. These are certain conceptions which have an emotional value, which have also a "pull" upon the will, and which set the aims of the workman at an altitude appreciably higher than the facts and actualities of present attainment. Ideals in education are preeminently matters to be dealt with in terms of the principles of a suitable moral philosophy. No heresy is more rank, indefensible, and mischievous, than that which would reduce all moral problems to questions of *mere* fact. Or, perhaps, it would be better to say that we can not even make the attempt to deal with moral problems in this way, and deal honestly and thoroughly, without coming upon this most important fact; namely, that the notions of humanity as to what *is not* now, but which nevertheless *ought* to be, are themselves facts, most plainly existent and of the most potent order. And without these facts, the very conceptions of the right and the wrong in conduct, in the moral meaning of the words "right" and "wrong," would have no intelligible meaning at all. The ideals of the teacher, therefore, like all other ideals, must be considered in the light of the principles of a true practical philosophy.

Finally, in the fourth division of the subject, we shall consider some of the more important of

the Relations which the Teacher sustains to the Welfare of Society and to the Stability and Prosperity of the State. In this way I hope to reach something of a result which shall yield a broader outlook upon the teacher's field of operation; and which shall greatly enhance our estimate of the dignity, importance, and practical efficiency, when it is well done, of the teacher's work.

In closing this first and introductory lecture, I wish to make a few remarks upon the value of the study of education from the philosophical point of view, as I have defined it; and, as well, of its results in their possible application to the daily routine work of the professional teacher. Such a study will not, indeed, furnish any rules of procedure that are precise and "practical," in the narrower and much-abused, but widely current use of the latter word. It will tell no inquirer just what he must do in order to become a truly successful teacher. It does not even aim at so high, so utterly impossible a task. I have already said more than once, that teaching is more like an art than an exact science. No instruction in principles, and no amount of learning rules, will ever make an artist in any one of the several lines of art. My experience has taught me that here is a point at which the would-be teacher of teachers needs frequently to stop a bit, and expostulate and explain, even at the risk of seeming guilty of an unpar-

donable reiteration of commonplaces. For teachers, above all other classes of learners, and just because they are more honest and really desirous of learning than any other class of hearers, when attending lectures on so-called pedagogy, quite uniformly get out their note-books and begin to listen and take notes, just as though they expected you to tell them some new secret appertaining to the truth, precisely how the thing we all find so difficult, ought really to be done. But, my friends, I shall make no attempt at this; although I shall hope by the way to drop certain hints and suggestions which may stimulate and guide many a one of you in experimenting for himself, or herself, to find out how in the individual case, the art of successful teaching may be, the better, put into actual practise. In making this sort of attempt, I may reasonably hope for a partial success. If I were to attempt the other task, I should most certainly, miserably fail.

A survey of the principles of a practical philosophy for teachers may, however, yield one or more, or all, of the following valuable results. It may give a more comprehensive understanding and a firmer grasp of the principles themselves. I have already said that the principles of a teacher's practical philosophy do not constitute a secret cult, nor does the knowledge of them reveal a mystery "hidden from the foundation of the world," until now.

I am not posing as the prophet of a new revelation. But just because these principles are so universal, they are profound in a peculiar way; and just because they seem so commonplace they are peculiarly liable to become covered up with less important material and either overlooked or quite neglected. Just as in politics and business and religion, it is the more general principles of conduct, touching honor, fidelity, justice, truthfulness, unselfishness, which are most apt to be little regarded, imperfectly recognized, and faultily applied, so it is with the moral principles which should control the functions, the equipment, and the ideals, of the professional teacher. And when some one, like the late President Cleveland, or other advocate of improved politics—or, better still, the world's great teachers and reformers of morals and religion—announces and reiterates these principles, they are received with a sort of shock of surprise as tho they were the newly acquired results of some great discovery. But they are, in fact, principles which should always be kept in, if not before, the mind, and which admit of unlimited study, because they are designed for universal application. Such study is of the very highest practical value.

The same study should also give to all who undertake it in seriousness, a higher ideal of the standard of personal worth and personal culture, which is required of the teacher in order to the best equip-

ment and adaptation to his work of education. If the ideal is not set so high as to be a perpetual source of discouragement, and if its conception is tempered and supplemented by a large amount of good sense and a growing experience with the inevitable conditions which limit, while they support, all forms of human endeavor, then the clarified and high ideal attained in this way, is a most valuable asset for the practising teacher.

Under the stimulus of such an ideal, and by the guidance of a growing comprehension of the aforesaid principles, it is scarcely avoidable that there should be an awakening of the mind, a fixing of the will, a discipline and an habitual exercise of the powers of body and soul, which will result in a progressive and approximate realization of the teacher's ideals. Or, if this does not seem to be so to the individual Self, it will be because the ideals have themselves risen faster than the most ardent and aspiring pace in the endeavor to overtake them. Other less exacting and fairer judges than the person himself, are quite sure, in the long run, to note something of this realization.

And last of all—an effect which must always seem more distant and more dim, on account of the ceaseless change and widening of the horizon, and the multiplicity and powerful influence of new and unexpected obstacles which are liable to be interposed—there will be some increase of deeply-seated

hope and quiet confidence in those larger and more distantly future, political and social results which can be secured only for a well-educated community of human beings. For if we add, as we must, morals and religion to the educative forces which determine the destiny of the nation and the real and lasting progress of social institutions, we can not escape the conclusion, that on the quality of the common education, these great interests chiefly depend. And to the teachers in the public schools, more than to any other class, these interests are committed at the present time.

Part I
THE FUNCTION OF THE TEACHER

LECTURE II

THE FUNCTION OF THE TEACHER: AS A SPECIES OF INTERCOURSE BETWEEN PERSONS

In the last lecture I promised to consider, as the first topic requiring treatment in a practical philosophy of education, the functions, or forms of the activity, of the professional teacher. In defining the point of view adopted and maintained by such an attempt at a philosophy, I also made it clear that all the processes of education, and especially the part which the teacher of the young has in it, are a species of conduct. And, indeed, it is human conduct which constitutes the peculiar sphere of all so-called "*practical* philosophy." To say this, however, is almost the same thing as saying that all teaching is a personal affair, is a species of intercourse between persons. The moral principles which regulate the intercourse of persons must, therefore, be identical with those which establish rules for the practical activities or functions, of the professional teacher.

Let me then, first of all, explain and expand this thought that the work of the teacher is essentially a personal affair.

The various actions and re-actions which go to make up our world of movement and change, as respects the nature of the beings between which they take place, may be roughly divided into three classes. Some actions and re-actions, some changes, are always taking place between things; or between animals and men on the one hand, and things on the other hand. If what takes place is merely a question of the changed relations of things, of what things are doing to each other, or suffering from each other, and no personal interests are involved, we do not look upon the transaction as a matter of moral concernment. I say, *we* do not look upon such happenings as moral affairs. The same thing is not quite true of savage, or so-called primitive men. And the reason why it is not true is suggestive as illustrating our present contention. For the reason is that these men regard things, and especially things that seem to be alive, as somehow endowed with a kind of personal life; or, at least, as the cherished seats of personal beings. As influenced by this way of looking at things, much of human artistic and religious development has taken place. Of course, the same influence has always been the source of the widely prevalent and highly variegated forms of nature-worship.

When we come to consider the rules which regulate the intercourse between things on the one hand, and animals and men on the other, the clearer con-

ception of a certain moral source for these rules begins to appear. At the same time, we think, and men have always thought, that it is right for the latter to use the former, as tho *mere* things have no rights which men and animals are bound to respect. To be sure, both savage and cultured men may, and should, so respect the beauty and the divinity which are embodied even in things, as not to abuse them. This, too, is because we partially personify things, and thus invest them with personal qualities which we feel "bound to respect." Our intercourse with them, however, is not, strictly considered, a personal affair; and we should not think of trying to *teach* them to go right. We only speak seriously of *training* things.

We come much nearer to the point of view of our proposed practical philosophy, when we consider the rules which it is thought ought to regulate the actions and reactions and the changes which go on in the relations among the animals; and between all the animals and man. We often look with a sort of pain and disgust on the ruthless and cruel way in which different species of animals, and different members of the same species, treat one another; and we wonder how a perfectly good God could have made a world which seems to have its very foundations laid in so much of suffering and loss to animal life. But we are somewhat relieved when the biologists point out that, only in some such way as this,

so far as human science is able to divine, could we have any world of swarming and varied life; and we are further comforted when it is shown that all these species are probably useful and valuable, but only in their day and generation, and if they prevent one another from usurping the whole earth. If in our mistaken zeal we join the local anti-vivisection society, and attend one of its meetings, having eaten a hearty meal of pork or beef-steak, and wearing a coat with a fur collar or a bonnet with one or two slaughtered birds to crown its beauty, we may reasonably be influenced, and I hope we should be influenced in our vote upon the resolutions proposed, by the undoubted truth that, but for a large and, probably, an increasing amount of the use in this way, of our brethren, the lower animals, we could never conquer, or even much ameliorate, most of the diseases which sorely afflict the human race. But, leaving this on one side, I wish to make it perfectly plain that when we talk about the "rights" of animals, or about our "duties" to the animals, we personify them. It is only by personifying them that we can consider our intercourse with them as a personal affair. As I have already said: We can not properly speak of teaching, rather than training, the animals, in the full sense in which the former word applies to human beings.

Now, on the contrary, as to intercourse between human beings, there is no principle of a moral phi-

losophy more fundamental and universal than this: Persons can never properly be treated as mere things, or as nothing more than sensitive, living animals. All forms of intercourse between men are to be characterized as coming under a different and higher set of considerations than those which regulate the intercourse of men with things or with the lower animals.

Now, teaching is obviously and expressly a personal affair. It can never for an instant, then, slip out from under the jurisdiction of those principles which control the rights and duties of persons. The teacher's functions, when considered in this way, all become defined in terms of a particular kind of personal intercourse. The preparation for the teacher's office, essentially considered, becomes a development of a personality adapted for the successful discharge of those functions. The teacher's ideals become ideals of personal character. The more extensive social and political results which are achieved through the discharge of these functions concern the improvement of the collective action and intercourse of personal beings, as united in various social ways and in the state.

Perhaps, then, the most important and illuminating exhortation of which we can frequently avail ourselves as teachers, might be stated in some such general way as the following: "Always remember that you are a person, and that you are

dealing with persons." This implies that you have both rights and duties and that your pupils have, each one, both rights and duties.

This rather vague, general statement of the nature of the teacher's function as a kind of personal intercourse, may now be made more definite and close-fitting to our peculiar sort of work, by bringing before our minds certain particular considerations. And, first, there is this thought to be borne in mind: In its most definite and culminating form, teaching involves a special relation, for the time being, between *two* personal beings. There is the teacher, *one* person; and there is the pupil, *another* person; and, for the moment, they two are the only persons to be considered. With our modern fashions, which are in large measure born of necessity, and the necessity of which seems to be an inseparable accompaniment of public education, there is much lecturing and class-teaching, which can not possibly realize this ideal. The stimulus of the others in the class, and to a less degree of the rest of the audience in the lecture-room, are not without their advantages. But, after all, the ideal form of the teacher's activity is the personal intercourse of one mind with one other mind. This individual work is the supreme exercise of the teacher's function. In that supreme exercise, there is only *one* teacher and *one* pupil. And I am sure that every true-hearted teacher desires, and every

specially successful teacher somehow secures, as much as is possible under the hard circumstances of modern public education, of this individual "hand-picking" kind of work.

The truly hopeful thing about the particularity of the teacher's personal intercourse with his pupils is the fact that, in the order of possible efficiency and resultfulness, the relation of teacher and pupil is excelled by only one other—namely, the relation of parent and child. Indeed, when the home-life is so disturbed and, I fear, degenerate, as much of the home-life in this country has come to be, the teacher has certain distinct advantages over the average parent, in respect of his personal relations to the development of the youthful life. In the case of the adult pupil in the most advanced forms of education, whether in the Graduate Department of the University or in the Professional School, there is a voluntary assumption of this relation which gives opportunity for the most effective and valuable species of intercourse between persons. But I have already sufficiently remarked upon this kind of advantages which the process of education puts into the teacher's hand.

It will be, in large part, the purpose of this entire course of lectures to apply the principles which should regulate all intercourse between persons to the special case of the professional teacher. But the very conception of education as involving

a special kind of personal intercourse gives the opportunity to call attention to the following practical truths. And first, the work of the teacher flourishes best under the influence of a high estimate of the value of personal qualities and of the personal life. Such an estimate can not, of course, be expected of the very young pupil; but it may be slowly and insensibly cultivated in the minds of even the youngest pupils. It should be held by the teacher, however, as the indispensable condition and the constant accompaniment of all his professional work. Books, buildings, methods, results that can be tested by examinations or exhibitions of attainments and skill of various kinds—all these matters are accessory, and being only accessory, are of inferior value. It is the kind of persons who are being engaged in, and produced and nurtured by, this species of personal intercourse, that furnishes the material for the soundest and final estimate of the results of education. To manufacture high-class persons, for all the varied callings and conditions of the national life, is the task of the teacher.

With this goes, as a matter of course, the cultivation of a due respect for personal rights. Both teacher and pupils, being persons, have such sacred and inalienable rights. It is, therefore, the duty of the teacher to have a sane and well-founded conception of his own rights, and a fair and even

generous conception of the rights of the pupils as against himself and against one another. There is no impression more helpful to the highest success of the teacher than the belief on the part of the pupils that the man or the woman who is put over them, to preserve order and to enforce discipline, is perfectly fair. Probably, nothing more embarrasses and thwarts the otherwise most approved methods in the imparting of instruction and the administering of a school, than the suspicion of favoritism. I shall never forget the effect, in my own case, of being compelled to relinquish my right of going to the head in a "spelling-down match," because the little girl, who had been standing at the head, but had missed the word, cried so pitifully on being requested to take her place at the foot of the class. I was at the time a child of only seven years. The incident, as looked back upon from the point of view of adult life, became amusing. But for years after its occurrence, it rankled in memory as an act of gross injustice; and I have never been able to consider it as merely a question appealing to a boy's sense of chivalry.

But it is especially necessary that the pupils should be influenced by the example of the teacher, and if necessary, compelled by his authority, to treat with respect one another's rights. All "bullying," "fagging," "hazing," and other invasions of the rights of the younger and weaker by the

older and stronger, should, so far as possible, be judiciously but sternly repressed. I take this opportunity to express myself most unqualifiedly and emphatically against all this class of the violations of human rights, by whatever euphonious title such violations may be named, or however authorized and consecrated by ancient customs, or in whatever institution—university, college, common school, or Government school—they may be perpetrated. Especially obnoxions and objectionable from every point of view is everything of the sort in the schools for the training of youths for the army and the navy. The claim that such procedure helps to make men brave and enduring is absurd, whether we test it from the point of view of ethical theory or that of the experiences of history. On the contrary, everything of the sort tends to make men either brutal or truckling and cowardly. It is to the credit of the Japanese system of education that, so far as a searching and nearly omniscient authority in such matters can go, no bullying, fagging, hazing, or anything of the kind, is allowed in the schools of Japan. And in the army and navy, any departure from courteous and brotherly conduct, on the part of the officer toward the private, is as strictly forbidden by the Imperial rescript, and is as likely to be promptly and severely punished, as are disobedience and insolence on the part of the private toward his superior.

Absolutely nothing of the brutalities so common in the Russian and German armies is known in the Japanese army. But one acquainted with the facts of the Russo-Japanese war would scarcely venture to accuse the Japanese soldiers of either cowardice or inferior regard for discipline. Brave, self-respecting, and "other-regarding" men and women can never be reared in this country, unless, as boys and girls, these same persons are educated in a high estimate and constant, practical regard for the values of personal lives and for the rights inalienable from personal beings.

But something even more positive than all that has thus far been said, follows from our conception of the functions of the teacher as an affair, throughout, of personal intercourse. Successful teaching requires an intelligent devotion in personal service. Properly speaking, no *person* can dutifully serve *things*. All real and rightful duty is summed up in the service of persons. We speak, indeed, of "serving tables." But to serve mere tables is an ignoble thing and unworthy of any person—no matter how ignorant and lowly. But, for that matter, so it is to serve a railroad, or a bank, or a university, or even a Flag. I know that we indulge ourselves in many attractive and effective fictions connected with our ideas of dutiful and faithful service. Some of these fictions are very powerful for evil and some of them are perhaps equally powerful for good. But it is

scarcely rational to be carried away with enthusiasm by mere names. He who has served the Standard Oil, or the Equitable Life Insurance, or Yale University, or Saint John's Church, or Saint Patrick's Cathedral, for an entire lifetime, is not for that reason alone, necessarily entitled to be addressed in the Day of Judgment: "Well done, good and faithful servant." But he who faithfully and honestly, and efficiently, serves the person who sets the tables or the persons who eat at the tables, and he who serves in the same way the persons represented by the names of any of these institutions, is entitled to this kind of commendation. It is a far more honorable and valuable service to have contributed to the making of one or two intelligent and good persons, by teaching in some obscure country school, than simply to have been celebrated as a brilliant lecturer at Harvard or Chicago for one or two score of years. To be "of help" to his pupils, and to train them, by example and injunction, to help one another, is the duty and the privilege of the teacher's personal function.

Our thought of the functions of the teacher as a species of personal intercourse, and therefore, as all coming under the principles of a practical philosophy, encourages a lofty aspiration after the realization of personal ideals. As seen from the point of view set by these principles, the noblest thing in the world is a noble person. The most

beautiful thing in the world is a beautiful personality. The old-fashioned way of stating this truth, but a way the essential truth of which can never become obsolete, and which never ought to be allowed to become obscured by other forms of estimating values, was to declare: "Man is the noblest work of God." Translated into another form of language, which need not conflict with the old-fashioned way, but which may be held to be another phrase for expressing the same thought, the physical and social forces that are shaping humanity, all seem aspiring toward the goal of producing the perfect man. It is in *personal being* that the work of Nature reaches its supreme realization. But education, in the more limited meaning of the word, aims at this ideal in a somewhat deliberate and self-conscious way. And since the work of the teacher makes him concerned, in a special manner, in this process, it involves both the striving after a personal ideal for himself, and also after the progressive realization of the same ideal, through his influence, in others.

Certain more definite rules, which bear upon the work and the preparation of the teacher, would seem to follow from the conception of the process of education as a species of personal intercourse. One of these concerns directly the duties of the appointing power. The possession of at least a satisfactory *mimimum* of personal character is an

indispensable qualification for the teacher. This *mimimum* qualification should be enforced by the authority that appoints the teacher. One of the stock questions on the sheets of the agencies who undertake to secure desirable, if not lucrative, positions for all intending teachers reads as follows: "Is he (or she) a person of good moral character?" It has always been a question with me, when answering the hundreds of such circulars received during the last forty years, how far the question itself is at all seriously put; and how far the answer is generally given with due thoughtfulness, or, when received, esteemed of any considerable significance. Surely it *does* mean something more than whether the applicant has ever been in jail as convicted of some heinous crime or misdemeanor. Yet, there have been some shocking cases, where even (?) college presidents have recommended to others, men of whom they themselves wished to be rid, but who were of either doubtful or vicious moral character. And by common repute, in the school districts of the country places, it is often the relative of the appointing power, or some candidate who has some sort of a pull, rather than the one best fitted in character and attainments for the position, who secures the appointment. On the other hand, however, if the standard of personal worth is raised too high, the supply of teachers might easily become deficient—a principle which applies to the other

professions quite as much as to the profession of teaching. And as the moderator of a meeting held by a colored church in the South for the election of deacons, said in the hearing of a friend of mine, when the objection was raised to the candidates that they could not read the Bible: "What are you objecting for? We got to have some deacons anyhow."

While, then, this rule, like almost all other rules applying to the selection of individuals to whom important trusts are to be committed, can be enforced only with a relative and by no means absolute success; there can be little doubt about its negative side, so to say. No person of unworthy or bad character should be placed in the position of a teacher of the young. This species of personal intercourse demands, as few other kinds of personal intercourse do demand, not only mental equipment but moral fitness.

It follows from this, as the other side of the same truth, that the qualification of personal worth should be carefully cultivated by anyone purposing to exercise the functions of a teacher. I fail to see why it is any less our duty as teachers, to plan and strive for a character that is sound and noble and worthy of imitation by our pupils, that to observe and listen and read, with a view to acquiring knowledge and skill in imparting knowledge to others.

As teachers, therefore, we are bound to remember

that the most successful exercise of our entire function depends, in a pivotal way, upon our possession of a worthy personal character. Such a character will not, indeed, guarantee or bring with it all the other needed forms of the teacher's equipment. One does not necessarily become acquainted with the rules of the simplest mathematics—much less with the laws of modern physics or chemistry, or with the facts and lessons of history, or with any foreign language or its literature—by merely trying to be good. On the other hand, the possession of any amount of knowledge, including an acquaintance with the latest discoveries in so-called pedagogy, without a cultivated character, will not qualify one to attain the highest success as a teacher. On this matter the Chinese have a saying, which when modified and expressed in rather blunt English, may be made to read as follows: "Education without morals makes men knaves; morals without education leave men fools."

But the truth about the whole matter lies far deeper than this. For men that are knaves are fools as well; and no man can voluntarily remain a fool without becoming also somewhat of a knave. When we tell the small boy or girl, "now be good and get your lessons," we repose the rationality of our exhortation upon the firmest of ethical foundations. For the moment, getting the lesson *is* being good; and doing anything else than getting

the lesson *is* being bad. Let us look at the subject for an instant in a manner worthy of thoughtful and mature minds. The acquisition of scholarship and science is by nature such as to call forth and to cultivate some of the most fundamental and indispensable of the virtues. Of these, the virtues of industry, courage, self-denial, love of the truth, and respect for it, wisdom, insight, etc., are among the most conspicuous. This is, however, a matter to which I shall direct your attention more in detail, in two of the subsequent lectures of this course.

The last of the practical maxims which I shall attempt, at present, to derive from the point of view which regards the function of the teacher as a species of personal intercourse, and so essentially a moral affair, has respect to the final aim of the teacher. This final aim should be the upbuilding of personal character in his pupils. Here, however, we must remember two things: First, that character is no simple affair, but, on the contrary, an exceedingly complex product; and second, that the complex elements of a good and noble character can never be acquired in independence, one of another, and, indeed, each one of every other. This, too, is a subject to which reference will frequently be made in other connections.

In closing the lecture of to-day, I wish to state in the briefest possible form the three points of view, which have already been taken, and from which I

am proposing to consider all the particular topics that are to come before us in the entire course of lectures.

First: A Teacher's Practical Philosophy aims to discover and apply the moral principles which should control the work, the equipment, and the ideals—in a word, the whole professional life of the teacher.

Second: Since morals have to do with the conduct of persons, and with personal relations, a practical philosophy for teachers must consider teaching as a form of personal intercourse; and the rules governing it will, therefore, be such as properly apply to this special kind of personal intercourse.

But, thirdly: This special character of the *Teacher's Practical Philosophy* will, necessarily, be modified by changes in the educational conditions, as dependent upon different stages in the world's educational development, different systems of education, different grades and institutions in the same system, and even different individual characteristics, as exemplified in both teachers and pupils. While, then, we can not go into all these details, and do not even aspire to point out to every individual teacher, just how he (or she) ought to do in order to make the art flourish, we shall try to produce from these seed-thoughts a good crop of maxims and suggestions for the improved conduct

of the schoolroom under the existing conditions of the system of education in this country. But I beg you always to remember that this system is confessedly very imperfect, is at present undergoing much well deserved criticism, and is being subjected to not a few changes, some of which are probably for the worse, as some of them are certainly for the better.

LECTURE III

THE FUNCTION OF THE TEACHER: AS STIMULATING INTEREST

In all ordinary cases, the pupil is dependent largely upon the teacher, for the awakening of interest, not only in the subjects of the daily study, but in the whole process of education. The average human being is, as respects every kind of work, a lazy animal. The child, if healthy, enjoys activity, indeed; but it is such activity as is primarily pleasurable, whether it tends to desirable ends in the education of the individual and the race, or not. It is, of course, a matter with which the tact of the teacher is required to deal, to make pleasurable the activities which must be enlisted in the interests of the educational process. But this can never be done, at the starting points of the process, in any complete and thoroughly profitable way. Play may to a certain extent be made educative; but all the discipline of education can never be converted into play. Much of the process of education can be made to furnish the pleasure which comes from all normal, healthy, and properly controlled use of our "active powers," only by turning the love of play, merely as play, into the love of work as the

noblest, and most satisfying kind of play. But just this constitutes one of the difficult tasks of the professional teacher.

The very nature of the personal intercourse in which the relations of teacher and pupil consist puts the former into the position of a "starter" of interest. The interest which it is desirable to have is not, as yet, there; it awaits the process of awakening. The teacher is in a preferred position to awaken it.

But the teacher also stands to the pupil in the relation of a guide and director of interest. It is comparatively easy to stir up a certain kind of interest, over, or around, or about, almost any kind of subject. It is another, and oftentimes a much more difficult matter, to aim that interest at a required piece of work; and it is still more difficult to keep the interest persistently directed toward its aim, when it appears clear that reaching what is aimed at implies a good deal of hard work. Observation of this fact is a bare commonplace in every line of human endeavor; it is a commonplace, the application of which to experience is by no means confined to the age of childhood, or to the laziest of the adult men and women of any community.

Now, the teachers of the nation are in such a relation to the youth of the nation, and to the entire population of the nation, as to be the starters, guides, and protectors, of the interests of educa-

tion. Even in the case of nations where the Governmental control of the educational system, and of the institutions of education, is much more strict than it is in the United States, the public interest in education can not awaken or maintain itself at any high level without the active cooperation of the persons who do the teaching of the nation. And the first and the perennial sources of any widespread and intelligent interest, are to be found in the work of the classroom. For if the children and youth of the nation do not become interested in education, the multitudes of the nation will not long remain interested in education. Institutions are sure to languish, when the minds who plan and execute the plans that form the institutions are allowed to lose interest.

The function of the teacher, which consists in stimulating interest in the pupils, can be best treated by basing our treatment on the psychological doctrine of attention. For, so far as interest is under control, whether by the self or by others, the doctrine of interest is identical with the doctrine of attention. Nothing is more common with us teachers than to exhort or command our pupils to give attention; or in case we have found open exhortation and express command rather ineffective, to resort to some roundabout and even trickish methods in order to secure what we desire. Indeed, of late, the relation of interest to attention,

and the absolute necessity of attention in the educative process, have become so much expounded in pedagogical literature, and so insisted upon, as to put an almost intolerable burden upon the conscientious teacher. He is made to feel as though he were a sort of Adam, or "first-father" of the entire race of his pupils, and so in a wholly mysterious and unavoidable way responsible for the sins and moral and mental deficiencies of all his numerous descendants. It becomes eminently necessary, then, for the teacher who would escape as much as possible of this load of guilt, to inquire diligently into the rules for the shaping of his conduct according to a valid knowledge of the nature and development of the power of giving and eliciting attention.

The first thing to notice in studying this subject is the fact that there can never be in a living and conscious human being, a complete lack of some kind and degree of attention. Attention is the indispensable condition and constant accompaniment of all mental activity. All kinds of conscious states are necessarily characterized by more or less of attention—either such as we call "forced" or such as we have a right to consider "voluntary" and "selective." We should not be far wrong, if we said that consciousness *is*, essentially, either a wandering and relatively rapid and uncontrolled redistribution of psychic energy in the form of attention; or else, a relatively concentrated, fixed,

and voluntary distribution of energy—also in the form of attention.

But, again, attention is the prerequisite and the accompaniment of all mental development. No other one test of the stage reached in the process of education is at once more severe and more decisive than that of a cultivated and self-controlled attention. Notice the child who is born an idiot, or who is suffering as a case of arrested development. There is the rolling head and the wandering eye, making impossible the fixation of attention, in the act of vision. There is evidence of the same inability to listen—an activity which is something more than mere hearing, and implies the power to render a measure of voluntary attention. The very beginnings of the attempt to educate this idiotic or backward child must be laid in the effort to elicit interest and fix attention. The truth, however, does not apply to these unfortunate human beings alone, or even in any essentially different way. All mental development takes place as conditioned upon the growth of the qualities of trained and available powers of attention.

The chief qualities to which reference has just been made, and the growth in which furnishes the indispensable conditions of all mental development are these: (1) Intensity, or concentration of attention; (2) circuit covered, or comprehensiveness of attention; (3) rapidity, or speed of the movement

of attention; (4) the selective or voluntary character of attention. Briefly to describe these changes in the quality of the ability to give attention, which the function of the teacher binds him to try to secure, we may say: "The educated mind can concentrate its energy on some particular object or group of objects, as the uneducated mind can not; it can give more of attention. It can also attend to more objects at the same time; it can cover in a practically simultaneous manner a much wider field of attention. The trained mind can also move more rapidly than the untrained mind in the distribution and redistribution of the energy of attention; it can get over more ground in the same unit of time." Children of slow-moving power of attention are necessarily *backward* in their studies. "Slow but sure" is a motto which expresses a certain truth; but "quick and sure" is better. Above all else, however, the art of the teacher is called for in the effort to put the pupil in control of his own attention. The *self*-control of attention is the most important thing in education. The very core of education, so to say, is the cultivation of the power of self-control in that concentration, readjustment and direction of mental energy which we call "voluntary attention."

And now, from the very nature of attention and from the laws which control its development, it follows that the culture of attention, and the awaken-

ing and direction of interest as related to this culture, are of the utmost importance in the attainments of science and in the building of character. Without giving an interested and cultivated attention to things, we can not know them—what they are or how to use them. Especially does the growth of all science and the construction of scientific system require the service of minds trained in the self-control of an interested attention.

But more important even than this is the fact that the growth of voluntary and selective attention determines the formation and development of personal character. A person who does not take heed to his ways can not possibly become a good person. Not to take heed to one's ways is the essence of the immorality of frivolity. And "frivolity," says Humboldt, "undermines all morality and permits no deep thought or pure feeling to germinate; in a frivolous soul nothing can emanate from principle, and sacrifice and self-conquest are out of the question." Indeed, it might be claimed that the very birth of a true personality, the rising above the plane of the animal, the construction of a Self, in the highest acceptation of that term, depends upon the growth of voluntary and selective attention. And certainly the ascending stages in selfhood, through which the individual, and the race are compelled to pass, are all dependently related to the growth and education of a self-controlled

and properly directed attention and interest. According to a man's interests, so *is* he; according to what a man attends to, so *is* his life, mental, spiritual, and practical.

And now let us consider some of the more specific problems, as they present themselves to the teacher in the pursuit of his daily routine, which are connected with the theory of interest and its influence over the development of the power of attention. And, first, I will speak briefly of the more obvious and important physiological conditions of interest and attention. Prolonged excitement of interest and concentration of attention seems to make a corresponding demand upon the stores of energy which belong to the centers of the brain—especially those most closely correlated with the particular forms of mental activity emphasized by the special interest excited and the special kind of attention demanded. Here it should be explained that the conception of the older form of phrenology, which aimed to locate the so-called faculty of attention in some particular part of the brain as its organ, has no standing in modern physiology. There is no one organ of attention. We have, however, indisputable evidence that certain of the cerebral areas are related in a special way to particular ones of the more elementary forms of mental functioning. With this rather vague, general meaning we may speak, for example, of visual

areas, auditory areas, motor areas—and even, within the wider motor area, of areas for the arm, the leg, the fore-arm, and the fingers. It follows, then, that there are many centers of the brain, on the integrity and well-nourished condition of which, the power to give attention is indirectly dependent. To give attention with the eye makes a special demand upon the so-called visual centers; to give attention with the ear, upon the so-called auditory centers; to kick football, upon the leg centers; to use a pen, upon the hand centers, etc., etc.

I need scarcely do more than call your attention to some of the conditions which it is the duty of the teacher, so far as is possible, to secure for himself and his pupils, in order to make it easy and safe to excite interest, and to give a concentrated, intelligent, and prolonged attention. Among these conditions are an abundance of oxygen so that the brain may be supplied with properly aerated blood; a sufficient supply of nourishing food, altho here it must be borne in mind that a much smaller quantity of food than we are accustomed to, if properly selected, prepared, and well digested, will amply suffice, and that today, in this country, the danger to both pupils and teachers is probably that of over-eating rather than that of being underfed. It is especially necessary also—and here is where the trained skill of the conscientious teacher may prove most effective—not to let limits be passed

beyond, where temporary fatigue results in permanent brain exhaustion. Since varied attention distributes, as it were, the results of fatigue over several areas, we have the practical rule that to vary the forms of attention given to essentially the same subject, and to shift from visual to auditory, and then to motor attention, is good practise in the interests of brain economy.

One other important principle of the physiological theory of interest and attention, which the conscientious and intelligent teacher is sure to employ, deserves mention in this connection. It is highly probable that every excitement of interest and every act of attention, if objectively directed, has some motor accompaniment. This is to say, that we can not attend to any object in an interested way, without a constant adjustment of our muscular organism to that particular object. We see, and hear, and locate, and know what things are and what they are doing, only as we are able to move the organs with which we do our seeing, hearing, locating, and learning of the nature and doings of things. The human infant has probably had some sensations due to its movements in the womb of its mother. But, however this may be, we know that the healthy infant, as soon as born, is launched on a sea of ceaseless movement. While awake, it is always squirming, winking, rolling its eyes and head about, reaching and striking with its arms,

and kicking with its legs. In this way alone can it learn its own Self and the world of its environment. And when the infant becomes a learned adult, and is seated in the study planning books, or in the office laying plans for the capture of a railroad or of an empire, we have good reason to believe that every mental image and every train of associated thoughts, has its proper motor accompaniment and support.

We see, then, that the excitement of interest and the training of attention are not possible without taking into the account this motor apparatus. It should be called into service, and trained in service, in the pursuit of every kind of knowledge. While we can not let the pupils talk and walk about and act as freely in all ways, as some of our kindergartens and educational experiment stations have thought it wise to do; and while we need not admire and imitate the schools in the mosques of Mohammedan countries, where all the scholars are swaying themselves back and forth and repeating discordant passages of the Koran, we should learn that the effort to suppress all motion in the schoolroom is as foolish as it is cruel. Indeed, since in my adult life, I have had opportunity to renew the impressions of my youth, as the hearer rather than the speaker, both in the church and in the classroom, I am more and more inclined to sympathize with the pupil when he is inordinately represt.

In general, the physiological theory of interest and attention—so far as we can properly speak of any such theory—affords grounds both for caution and for encouragement. The human brain, and especially the brain of the child, is an inconceivably complex and delicate piece of mechanism. It may be quickly injured and placed in a condition from which recovery will be slow and difficult, or even impossible. It may be by nature so constituted as to admit of only a very much hampered and quite strictly limited development. Its handling, as it is given into the hands of the professional teacher to handle it, demands more conscientious care, and scarcely less trained skill, than are demanded by the most delicately constructed piece of physical mechanism. But, on the other hand, the more we learn about the possibilities of results from improved opportunities and improved methods, the more we may be encouraged. We shall never, indeed, escape the necessity of time; never remove all natural obstacles and inborn differences. Some of our pupils will always be handicapped by the inheritance of a disordered or inferior central nervous system. They can not be interested in learning under instruction, or be made to give attention, as others of their schoolmates can. But the human brain, properly treated, will stand an immense amount of work, not only without injury, but with positive profit. Indeed, idle brains are

not apt to be healthy brains. The brain can be improved and "toughened" by judiciously directed exercise, as truly, altho not in the same way, as muscle can. And in my judgment, we are scarcely on the threshold of the discovery of what economies are necessary to make our system of public and university education count for manifold times the value of its present products.

I am going to speak now of the subject as approached from the side of feeling. And in the widest acceptation of the word "feeling," it is this side of the subject which it is of the most practical, immediate value to know more about. Let us consider, then, the Emotional Conditions of Attention and the Conditions of the Emotion of Interest. Plainly, it is here—namely, in the realm of feeling and emotion—that interest and attention have their place of meeting. The ordinarily accepted rule is that voluntary attention varies, in its intensity and direction, in dependence upon the rise and fall, and the direction, of interest. From this supposed law has been deduced the practical maxim, which imposes upon the teacher the duty of, by all means, exciting the interest of the pupil in order thus to get control over the attention. This has been carried to such an extreme as to make the principal, and in certain instances, almost the only marked qualification required of the teacher, the power to excite a great amount of interest. When enforced

in unrestricted fashion, this maxim may—as I have already indicated—result in putting upon the profession, a most mischievous, intolerable, and absurd burden. It is part of the general tendency in our entire system of education in this country, which is now—there is reason to believe—being recognized as extreme and so is being opposed, to make all life and all training for life, as easy and pleasant as possible. But man's environment is not constituted in this way. And whatever changes he may, through his enterprise and his scientific attainments, succeed in making in this environment, he will never succeed in getting all the roughness out of it. It is abundantly fortunate, in the interests of the higher forms of human development, and in the practise of many of the nobler virtues, and in the building of admirable character, that all this is so. If the races which pride themselves upon being superior do not heed, and act upon this truth, they will be supplanted, in due time, by the more vigorous and still enduring of the races.

There is obvious truth in the demand that the teacher should try to get the emotion of interest enlisted in the awakening and training of the attention. Indeed, the truth is so obvious, and has been of late so much insisted upon, that I need do scarcely more than mention it. But there is another, even more important, but much neglected principle, which is also intimately related to this

particular function of the teacher. The highest and most effective kind of interest itself can not be obtained without such discipline of attention as shall end in being productive of a pleasurable interest. In other words: If the culture of attention depends on the excitement of interest, it is equally true that the excitement and culture of the *right kind* of interest depend upon the discipline of attention. On the whole subject, then, the following considerations should, I think, serve to guide the teacher who wishes to have his practise correspond to the principles that apply to this species of personal intercourse.

Before we approve of the excitement of interest in any particular case, we need always to inquire: "Toward precisely what is this interest, when excited, going to be directed?" It is always easy, especially with children and youth, to excite some stir of interest, in some kind of a thing. A blasé condition of mind is as rare as it is unnatural with this class of persons. To be interested, and even enthusiastic, is, the rather, the natural condition in their case. But what kind of interest; and interest in what? To make it the right kind of interest in the desired object—this is not an easy task for the person who is the appointed stimulator and director of interest, in the way of a genuine education. I repeat, we can reckon on the boy or girl being excited to interest in something; and we can

be sure that every boy and girl, however seemingly stupid, is attending to something—unless, indeed, the pupil has fallen fast asleep in our classroom. But what we want is to excite the interest and control the attention along certain definite lines, contributory to a real increase in the right kind of knowledge, and to the development of the right kind of character. Let us not deceive ourselves, then, by our skill and success in keeping our pupils interested. Some of the poorest teachers, as judged by the net, permanent and valuable results of their work, have had the most reputation for being "interesting." On the other hand, of course, "*deadly* dull" is a phrase which easily explains itself, when applied to the effect of the teacher's personal intercourse with his pupils.

Another psychological principle bids us remember that excessive emotional excitement, even in the form of interest in the right sort of a subject, and at the proper time, is often extremely prejudicial to the exercise and cultivation of the right kind of attention. The direction of the attention to just the right points for observation and commitment to memory, and the application of cool judgment in discrimination, are not compatible with a great and sudden stirring of excited emotions of interest. Thus, the attempt really to instruct by the vivid picturing of objects, without taking time for the calm and somewhat detailed

explanation of the meaning to intellect of what the eye seizes upon with an excited interest, may lead to its failure as a means of genuine education. The new method of picturing everything which is being extended to the proposal to refine, morally, and even to convert the people, by showing them pictures of Biblical scenery and incidents, has its reasonable side and prospect of profit in the interests of education. But, overworked and relied upon too exclusively, it is doomed to issue in disappointment. And one or two pictures that do not move, but stay there until they can be explained and learned in something approaching their full significance, are worth far more than a score of diverting and rapidly moving pictures. The latter, indeed, however much they may do in the way of exciting interest and attracting attention, may be misleading and mischievous as respects the more valuable ends of education.

And now I am going to call your attention to another psychological principle, which is even more important, but which has hitherto been almost entirely overlooked in the recent discussions of educational methods. In many classes of objects, and in many cases among all classes of pupils—especially where attention requires hard work to be done—interest is rather the result than the precondition of training attention. I repeat here, that the average human being, especially when young,

is naturally active, but does not love work. To work and to be "irked" are one and the same thing with him. But Nature makes him work. To use the vulgar but expressive way of stating this truth: With man, as with all the animals, it is "Root hog, or die." The average child is not pleased to work. The average college student does not elect, of his own uninstructed good pleasure, the courses that compel him to do hard work. If he did, there would be a complete upsetting of all the class statistics as to favorite teachers, popular courses, and all that sort of thing. But neither child nor college student can be educated without being made to work; and one of the special aims of education, and special triumphs of the really successful teacher, is to train the pupil so that he will take pleasure in work. The rule ought to be reversed then; it ought to read—not "Let the pupil do what it pleases him to do,"—but "Let the pupil be disciplined in some kind of work, until he takes pleasure in the work."

All that I have said against making the awakening of interest an end in itself, and against the rating of teachers too much by their reputation for being entertaining and able to excite a great amount of a certain kind of interest, and against the excessive,—not to say, exclusive use in education, of means that so often end merely in the excitement of interest,—all this is not to be understood as underestimating the importance of this

particular function of the professional teacher. It is most important, and desirable, and even indispensable to the success of the teacher, that he should be able to excite a certain measure of interest in the subjects he is teaching; and, indeed, in the whole matter of education in every branch and department of it. This lecture, we must not forget, is based upon the assumption, that one of the most important of all the offices of the teacher is just this—namely, to be an exciter and director of interest, and in this way to direct and discipline the powers of attention.

But how shall this be done? I do not doubt that every one of my hearers has asked this question of himself and of others, over and over again. Some of us have asked it, as about the most puzzling and anxious question which we could possibly put. And so I hasten to assure you that, in my judgment, the conscientious teachers of the country —and this class includes the majority of the teachers of this country—have on the whole come to feel too keenly the obligation to answer this question in a practical way. I should be the last person to disavow, or even to lessen, the teacher's moral responsibility for the character and the results of his work. This course of lectures has its aim in just the opposite direction. At the same time, I do not at all believe that it is the teacher's duty, or within the teacher's power, to make everything

interesting to all of those on whom his function is exercised. Some of the pupils will never have much genuine interest in the subjects which he is appointed to teach. Not a few of them will never be interested in anything that involves downright hard work. Believing this to be true, and also knowing that the varied practical problems which vex us so much do not all admit of giving rules for their solution, but are matters which belong to the intuitions of a so-called tactful person, I shall content myself with a few suggestions.

And, first: Whenever it is possible, attention and voluntary and attentive discrimination should be called out and directed in connection with the use of the senses and motor mechanism. This is especially true of the beginning stages of education or of any particular study. To use their own senses and motor organs upon things is, other conditions being at all equal, the most interesting way for children and even for adults to learn about things. What the eye sees, the ear hears, the hands manipulate, that is likely to excite most interest, and to attract and fix the most prolonged and intelligent attention; and so to be most thoroughly learned. But all this has been so much emphasized in modern educational theory, and is so undisputed, that I do not need to speak of the matter with any detail.

This teaching by concrete example, however, has certain dangers. There is the danger of failing to

observe the more important likenesses and unlikenesses of things. And there is the danger of imperfect or erroneous use of the imagination. Against these and other similar dangers connected with the use of such means for exciting interest, it is the office of the teacher to protect the pupil.

Other forms of the natural emotions may be sparingly and judiciously appealed to in the effort to awaken interest, and to train attentive discrimination. Among these, are the spirit of rivalry, the pleasure of self-approbation and of the approbation of others, etc., etc. This use of "ulterior motives," however, should be subordinated to the higher motives, as promptly and completely as can well be, if the teacher wishes to realize the most worthy aims of his peculiar opportunities for personal influence. These most worthy aims call for the awakening and direction of an interested attention in the worthiest and noblest objects. These are, of course, such as belong to the pursuit of personal and social ideals.

Again, the teacher must always remember that it is his own profound and intelligent interest in, and disciplined attention to, his own work, on which the chief reliance must be placed for arousing and directing the interest of his pupils. The teacher who is not profoundly interested in his own fitness, and in the manner of his own work, and in his professional ideals, can scarcely have any confi-

dence in his success in arousing an interest in similar matters on the part of his pupils. Here again we discover how wide in the range of its application is the thought that the successful exercise of the teaching function is a matter of personal relations and depends upon personal character.

And, finally, the more ultimate aim of the excitement and guidance of interest, and the discipline of the power of giving attention, is the development of that complex of qualities which is sometimes called by the one word "Will." This complex of activities is, as one of the great German theologians once said, "The heart of the heart that is in man." As a man wills, so in the most essential aspects, is he. In spite of all psycho-physical and economic theories, the supremacy of the so-called will, in the determination of human individual character, human society, and human destiny, I believe to rest on valid grounds of experience. And in the earlier stages of education, the training of attention is almost synonymous with the training of the will. Here the teacher is working at the very foundations of character. But to the consideration of this subject I shall return more than once again.

LECTURE IV

THE FUNCTION OF THE TEACHER: AS IMPARTING KNOWLEDGE

There is no other question which is more promptly and universally asked of us than this: "Are the scholars learning anything?" Does, or does not, the pupil come to know more on account of his intercourse with the teacher? Or, to reverse the point of view: the good and successful teacher is, other things being at all equal, the one who imparts most of knowledge to those committed to his charge. And, indeed, for what other purpose than just this are they committed, in the first instance, to his charge? The correlate of teaching is learning, and the business of the teacher is to make the pupil learn. The popular impression on this subject is illustrated in an amusing way by the grammatically vulgar, but practically shrewd, use of the verb "to learn" as a transitive verb. The teacher ought to "learn his scholars something," or he is no teacher at all.

This view of the teacher's peculiar function, when understood in this unqualified way, is only partially true. But there can be no doubt that the imparting of knowledge is one of the most impor-

tant of the several ends which the work of education must have in view. The *mere* excitement of interest, and the *mere* cultivation of the power of giving attention, are not ends in themselves. They are means which are indispensable for attaining any considerable increase in a knowledge of one's Self and of one's physical and social environment. Of course, children are sent to the public schools in order that they may be allured or compelled to learn; and those who go voluntarily to the higher institutions of learning have no business there, unless they go and remain there in order to learn.

The many puzzling problems which the teacher has to solve regarding the best ways to impart knowledge require for their theoretical solution, more than anything else, a correct conception of the nature of knowledge, and an acquaintance with the laws of its development. And there are, in my judgment, more failures in the exercise of this function on the part of us teachers, which are due to faulty ideas on this subject, than to any other single mental deficiency. Unless we have ourselves some adequate knowledge of the nature of knowledge, we can not intelligently practise the art of imparting knowledge. In certain fortunate cases, natural tact may largely compensate for the deficiency in science. Many of the rest of our profession may blunder into a tolerable degree of skill in the exercise of this particular function. But

too many, alas! will never know whether they have knowledge themselves, or whether what they are imparting to their pupils is genuine knowledge, or whether they are imparting the knowledge which they do succeed in imparting, in the most economical and effective way. I ask your attention, then, to a discussion, which is of necessity somewhat dry and technical, of

THE NATURE OF KNOWLEDGE

And, first of all, let us look at the matter from the psychological point of view. And here I am obliged to confess that there is very little in those text-books on psychology which are most accessible to the multitude of teachers, and which are most popular and most entertaining, to which I can refer you as at all satisfactory. Every adult human being has a so-called "store"—a certain amount of several kinds of knowledge. Without this, he would not be human at all; without this he could not have human intercourse with other men, could not constitute a part of human, social environment. Whether any of the lower animals ever attain to the slightest *knowledge* essentially like human knowledge, remains at present, and perhaps forever must remain, an open question. The animals have sensations, feelings, a certain form of intelligence and of self-control. But all these do not, of necessity, equip the being that has them, for the attainment of genuine knowledge—much less, for

any real growth of knowledge in the higher forms of science and reflective thinking.

Since every adult human being has the experience of knowledge, it is only natural, and in a measure perfectly just, that every one should think that he knows what it is to know. But, to determine and describe the exact nature, more important conditions, and the laws of the development of what we call "knowledge," involves all the most profound and obscure problems of psychology and philosophy.

The following remarks must suffice, however, for my present purpose. Every act of knowledge involves the functioning of all the so-called faculties of the mind in a sort of living unity. If we adopt, without stopping to criticize it, the ordinary threefold division of these faculties, we may say that intellect, feeling, and will, are all energizing together in every act of knowledge. This is essentially true in the case of the most receptive and seemingly passive attitudes of mind. Knowing is never *mere* receptivity or passivity. This might be illustrated by the very meaning of the words and phrases which we employ in connection with the pursuit and acquisition of knowledge—irrespective of its degree and of its kind. Do you "take," or "take in" the idea? Do you "grasp," or "apprehend" the meaning of the spoken or the printed word; or the nature and uses of the object? Do

you "get into," or "get around," or comprehend the meaning of the speaker, or the nature and solution of the particular scientific or social problem? All these, and all similar phrases, imply as something quite beyond doubt, that without activity there is to be no knowledge or growth of knowledge. For knowledge can not be dumped or given over ready-made, into any mind.

Another aspect of the same truth is brought to our attention when we recall how readily people distinguish between the conditions of mind involved in "seeing" and "looking," "hearing" and "listening," "feeling" and "handling," or what psychologists sometimes call "active and passive touch"; and as well, the exhortations: "*Try* to think or to understand."

If I were lecturing upon the psychology of knowledge, instead of merely referring to the nature of knowledge in order to get ground of standing for some practical rules for the teacher in the discharge of his function of imparting knowledge, I should undertake to show how intellect, feeling and will are all involved in cognition; and this in many different but important ways. I shall content myself with a word or two upon each of these three—namely, the intellectual, the emotional, and the voluntary—aspects of all knowledge. As it is, there shall be only a sentence or two about each of the three. There is no knowledge

without discrimination; that is, without a noticing of similarities and differences. Now, it is only active intellect that can discriminate; indeed, it is not improper to speak of intellect as essentially, "discriminating faculty." And, of course, there can be no development of knowledge, no growth of science, without reasoning. But by intellect is commonly understood, the so-called "reasoning faculty." Forms of emotion accompany and guide all the work of the intellect in its work of discriminating and reasoning. And underlying all knowledge, there are certain forms of conviction, or belief, which are more fitly described in terms of feeling than in any other way. Finally—as we have already been frequently reminded—all attention involves volition, as necessary to making it concentrated, selective, and discriminating.

A second important truth, on our confidence in which we must place certain of the most indispensable rules for the guidance of the professional teacher in his efforts to impart knowledge to his pupils, is this: All knowledge, even the single act of knowledge, is a development, a growth.

In the earliest psychic life of the infant, there are evidences of vague, fleeting, fitful states of consciousness; but there can be no such experience as that of knowing anything, or about anything. The new-born infant knows nothing—neither its Self, nor other persons, nor things. It must *learn*

to know each member of its own body, as apart from the other members, as its very own, and as a part of its body. It must learn to know each thing as not any part of its own body; what it is, and what each thing can do to it; what it can do to each thing; and what things can do to one another. But the same law of growth applies to every individual act of knowledge. No sight or visual image, no apprehension—not to say, fuller comprehension—of the meaning of any sound is an instantaneous affair. We attain true conceptions of all things only as products of a growing knowledge. And the development of our knowledge of ourselves, of other persons, and of other things, is never complete. For the teacher, as well as the pupil, growth in knowledge is ceaselessly to be sought for and to be expected. Such growth comes, not simply through the acquiring of new items of information, but also by the correction of erroneous and only partially true judgments, by harmonizing and systematizing seemingly contradictory judgments, and by adapting our feelings of conviction to the character and the degree of evidence. It is, then, our duty, as coming under the unchanging principles of the practical philosophy which applies to the special kind of personal intercourse, in which our profession consists, never to cease using any of these means for the growth of knowledge in ourselves and in our pupils.

But in this connection must be borne in mind another psychological truth which elucidates the nature of human knowledge. All knowledge is relative. To this proposition various meanings have been attached, and from it various deductions, both theoretical and practical, have been drawn. Some writers have pressed this principle of the relativity of all knowledge to such an extreme as to deny, virtually, the possibility of all knowledge. Or they have tried, while excluding from the realm of possible knowledge all the subjects dear to those interested in morals and religion, to reserve the right to claim something only remotely resembling what people ordinarily understand by the term, for the students of physical phenomena. On the other hand, since they were unable to recognize the differences in degrees and kinds and certainties attaching themselves to all man's cognitive experiences, others have assumed to demonstrate truths of morals and religion after the fashion applicable only to matters of "pure" mathematics. In doing this they have forgotten that truths of morals and religion have to do with conduct; and that the "purer," or freer from all practical considerations and applications any branch of mathematics is, the more useless it is in the conduct of human affairs.

Any detailed discussion of this difficult subject would be quite out of place in this connection. But there are two or three aspects of the principle of

the relativity of knowledge which have a direct bearing upon that particular function of the teacher which consists in the imparting of knowledge. In the first place: Both gaining and giving knowledge involve the mind's relating activity. Only as we actively relate things to us and to each other, are we able to recognize them or to know anything about them. Knowing is, essentially considered, a relating activity. Still further: In imparting knowledge, there is no conveyance of *absolute* truth to be sought for or to be expected. In order to get imparted at all, the knowledge must be related to the case in hand, as it were. In some sort, every bit of knowledge must be made, and must remain, the individual's very own. There is no most general statement, or law—there is not even any particular fact, which means precisely the same thing for everybody who, as we say, knows it.

Such statements as I have just made may seem, at first sight, rather obscure and confusing. But I shall have to trust to your reflections upon them in order to make the practical rules which follow from the principle of the relativity of knowledge, and which will soon claim our attention, more clearly obvious and more helpful.

Let us now turn our attention to certain rules, which are founded upon the nature of knowledge as its doctrine has just been so insufficiently expounded. We see now what is the primary and

chief aim of the teacher in his efforts to arouse interest and to direct and discipline the attention. The teacher is working to get the pupil to work. The imparter of knowledge is trying to put the recipient of the knowledge into such a frame of mind that this function of education may be, in fact, realized. The principle involved is this: A purely recipient or passive human being cannot be made the subject of knowledge. Knowledge can not be given from one mind to another, can not be passed between two minds, as a piece of land may be conveyed by will, or a book may be sent by the post, from one person to another. Unless the relating activities of the pupil's mind can be stirred and guided to do their part in the compound transaction, the teacher may know, never so well, and the teacher may strive never so hard and skilfully, but no imparting of real knowledge will take place. And if the interest awakened, and the attention secured, are to culminate in the pupil's making some real and valuable acquisition of knowledge, then all the various powers of the pupil's mind, which are necessary to the completion of an act of knowledge must somehow be enlisted. This fact unites the function of the teacher which consists in the imparting knowledge with his function in training the pupil's faculties—a subject that will occupy us in the next lecture.

I turn aside here for a moment in order to intro-

duce a truth which constitutes the severest possible criticism of much of our entire system of modern education; and to which reference will several times be made in this course of lectures. We have gone to an extreme in the effort, which when moderated and controlled is laudable enough, to make everything attractive and easy for those undergoing the process of education. In deference to weak stomachs, pre-digested foods have become all the rage. In the rivalries of trade which have resulted from this effort, we have quite forgotten that nature assigned to the human stomach, as well as to the stomachs of all the animals blest, or curst, with this organ, precisely this work of digesting the necessary amount of the right kind of food. And so, of late, the physiologists have been reminding us that the excessive use of predigested food weakens the digestive apparatus by depriving it of its legitimate business. I do not need to expound this parable at any length, in order for you to "catch on" to its meaning. But I give my unqualified testimony to the impression that a large majority of those who take the examinations for entering college, and a scarcely smaller proportion of those who graduate from college, are educated in the way of having a mixed host of confused ideas and unverifiable impressions, on an unnecessary and absurd variety of subjects, which are not properly related in their minds, rather than a well-

ordered system of verifiable knowledge, of which they know how to make use to the end of acquiring more of such knowledge, or of conducting their lives in accordance with the principles of science and morality. And the most important reason for this lamentable condition is the fact that their teachers, however much they have wished to do so, and however clearly they have recognized the absolute necessity of doing so, have not been able, for one reason or another, to solicit or to compel their pupils to do their part of the work of being educated.

The developmental, or evolutionary, character of knowledge gives conditions to which all the work of the teacher must conform, in his effort to impart knowledge to those who are committed to his care for purposes of education. Upon this same principle, of the growth of all knowledge, in the individual and in the race, the form given to the entire system of education must depend.

The studies selected for teaching must be in correspondence with the stage of the development of the pupil who is to be taught. This rule is equally applicable, whether the state or the individual teacher has the selection of studies and the disposal of the entire curriculum. Where the election is committed to the pupil, the same rule ought, so far as is possible in such a case, to be rigidly enforced. One of the principal objections to anything resem-

bling an unlimited election on the pupil's part arises from the difficulty of applying this principle, under such conditions. It is notably easier to match the teaching to the stage of the development of the person taught, when the selection of subjects and methods is determined from above rather than when it is elected from below.

In all our attempts to apply this rule, however, there is risk in two directions. There is confessedly the danger of over-rating the capacity of the pupil—and for that matter, of the teacher—with respect to the exercise of this function of imparting knowledge. This risk is especially great in certain subjects, and in the use of certain methods of instruction. No teacher, for example, has knowledge or skill enough to succeed in this branch of the educative process, in any of the particular sciences, or in the study of any of the languages, by the method of lecturing alone. And where this method is almost exclusively employed, the secret motive being that the teacher likes to hear his own voice, or is proud of making the impression upon callow youth that his own information is special, independent, and original, the procedure comes very near to being as immoral as it is sure to be ineffective, when judged by the result of a real imparting of knowledge. It is, in general, not the teacher who talks most, who also teaches most.

The conscientious teacher, however, often finds

himself appointed and virtually compelled to teach a kind or variety of subjects, that is quite beyond his own stage in growth of knowledge, and hopelessly beyond the stage in development reached by most of his pupils. He can not well resign without injustice to himself and to those who have appointed him. He may honestly think it better that the studies should not be taught at all, than that they should be taught by such a teacher to such pupils. But he has no influence to bring about a change in this matter. What in such a case shall the teacher do, who takes the point of view set up by practical philosophy for the discharge of his office in a dutiful way? This is often a hard question to answer. If his pupils are rather mature, he may somewhat frankly pursue the study as their *fellow pupil*—going a little ahead of them, but far enough to be a helpful guide. If they are too young and immature for the successful pursuit of the franker method, and can be taught at all only by a sort of assumption of authority, the teacher must do the best he can to grow himself in the required knowledge and to adapt the imparting of what he learns in a manner adapted to their condition of ignorance. I suppose it is impossible for the teacher wholly to avoid, with a certain intent which can not be condemned as malicious, deliberately making the impression upon his pupils that he does know certain things which in reality he does not

know; and which, perhaps, nobody knows. With advanced pupils he can keep on giving and acquiring evidence, and stating degrees of evidence and of probability; but with children he can not teach in that way.

It is a comfort, then, to mention a risk which is the opposite of that to which I have just been calling your attention. For there is such a risk; and it is well for us to bear it in mind. This is the risk of under-estimating the pupil's capacity for developing, as respects the different forms of knowledge and science, if teaching skilfully adapted to his present stage of development can be secured. Talking down to children is, on the whole, a little worse than talking up to children. How often do we hear of children, not at all above the average brightness or culture of others of their own age, who are disgusted rather than instructed, by the drivel to which they are subjected by the *kindergartners* set over them. The wisdom of Aristotle is not too great for the teacher of young children. And some of Aristotle's wisdom can be taken in, if properly adapted, by young children.

What is true of subjects is also true of methods of education. The methods of teaching employed must take into account the stage of development reached by both teacher and pupil. To choose, and to put into successful practical operation, the right methods of teaching, for each subject and for each

class, makes the most severe demands upon the experience and tact of the teacher. Different subjects require different methods; and so do different classes of pupils, with their differences in age, aptitude, and culture. Different teachers succeed best, even in the same subjects and with the same classes, by the use of different methods. Oral instruction is better in one case; silent study, in other cases. In some subjects, as taught by some persons, the nearly exclusive use of text-book must be relied upon to do what is better done in other cases, either by a combination of text-book and quiz, or largely by the method of lecturing or holding of *seminaries*. So pertinent and far-reaching is the application of this principle that the method of teaching must take account of the development of both teacher and pupil.

The system of public education which will be adapted to the most perfect success in preparing the citizens of both sexes for their place in their different spheres of the national life must be carried on in accordance with the principle we are now considering: All knowledge is subject to development. This principle fixes with a certain degree of permanency the subjects and the methods of education which belong to the different ages, conditions of health and social position, and corresponding stages in development, of the persons who are undergoing the process of education. Ancestral, sexual, and

social, as well as more individual differences, always do, and always will, operate to give conditions to the growth, both physical and mental, of the multitude of children and youth educated in our public schools. To a certain extent, especially in the primary stages of their development, they must all be educated together. This means that the same subjects, the same methods, the same teachers, and the same text-books, must serve for all who are in the same grade or the same classroom. The assumption is that all are to be treated as tho they had already reached about the same stage in the growth of intellect, and in the susceptibility for further growth, if given the same opportunities and treated with the same kind of culture. But the assumption is, of course, never more than very partially true. The rough expedient is, then, to adapt the subjects and the methods to the average, to hold back the backward and compel them to go over again what we euphemeously call "the same grade"; and, perhaps, if there is room in the grade above, to advance to it the brighter ones, somewhat prematurely. But now we are beginning to see that the dull and backward ones ought to have some special form of culture, which shall be adapted to their capacity for development; that it may be well to recognize differences in the prospective callings and so-called social position of those who are in process of education—in a word, to arrange for

their development so as to fit it to life; that different special capacities and unusual talents ought somehow to have provision made for their special culture; and that when sexual differences begin to show their more obvious influence, provision ought to be made in the educative process, for recognizing these differences. All this, those who control the system of public education in the country have, as yet, recognized in only a very imperfect and hesitating way. But they are already seeing the outlines of the difficult problem which is involved in the effort to combine what is relatively permanent with what is always changing, under the physical, social, and financial conditions that limit our educational system.

The same principle of the developmental character of all human knowledge necessitates the unceasing effort at improvement in our methods, and in our entire system of education. As you know perfectly well: The entire system of education in this country, from nursery and kindergarten to the graduate and professional schools, is being subjected to the most unsparing criticism. It has also been subjected to such rapid, and often ill-considered changes, that it has fallen into a somewhat unorganized and, in spots, almost chaotic condition. Doubtless, something of this disquieting sort was made inevitable by the wonderful development of the world's knowledge, especially in the form of

the positive and historical sciences, during the last one hundred years. We know of more undisclosed secrets of nature, of the human soul, and the past history of the race, than were ever dreamed of before. The sphere of the unknown seems larger than ever before. But there has also been a great increase in the comprehensiveness, clearness, and accuracy of human knowledge. How to get the most available of this new and rapidly growing knowledge into our modern system of education is a most puzzling practical problem.

It is not my present purpose to take part in any of the critical discussion to which reference has just been made. But I wish again to call your attention to the rules for practise which follow from the principles I have laid down as to the nature of knowledge, and as to the teacher's function in the imparting of knowledge. Without stirring the learner's mind to an interested and properly directed activity, no *knowledge* of any sort can be imparted or acquired; and without adapting our subjects and our methods to the conditions which inexorably limit all human development, no real growth of knowledge on the pupil's part can possibly take place. In these respects, the new has no superiority to the old. Nor is much any better than little. Indeed, a little really and thoroughly known, is far better than smatterings and

surmises and vague opinions unbased on evidence, about things many and various.

Many of the rules for the practical guidance of the teacher in the exercise of his function as imparting knowledge, are essentially the same when they are looked at from the point of view established by the relativity of knowledge, as those already reviewed from the standpoint of the developmental nature of all knowledge. But there is one rule, or rather, set of rules, which I wish to make a little clearer in this connection. In the first and second lectures I laid down this principle as at the foundation of the entire course of lectures: Teaching is, essentially considered, a species of intercourse between two persons. In the imparting of knowledge the principle of relativity must always be recognized. But no two teachers are exactly alike; and no two pupils are exactly alike. Every pair, composed, as it is, of pupil and teacher, is therefore, a special case. From this it follows that teachers can not reasonably be expected all to follow precisely the same methods in teaching; and precisely the same methods can not be equally successful with all pupils. Progressive adaptation of teacher and pupil is approximately the best solution of the very difficult problems which are proposed for practical testing by every system of education.

I close this lecture with certain suggestions toward the more comfortable and truly successful

regulation of the daily conduct of the classroom, in the attempt to secure a genuine growth of knowledge as the result of our teaching. The teacher has unceasing and large demands made upon his patience, with himself and with his pupils—the former, often times, still more than the latter. The conscientious teacher is constantly called upon for large drafts of patience, by his backward or refractory pupils. But he is not so apt to remember that he owes it to himself to be patient with himself. In the growth of knowledge—on the teacher's part, and on the pupil's part—time must be allowed. Knowledge is a slow growth; often times, it is an irregular and imperceptible growth.

The teacher must cultivate insight into personal character. This implies self-knowledge—the knowing of one's strong points as well as of one's weak points. It also involves as much as possible of acquaintance with the individual characteristics of the pupils under his charge—the knowing of them "one by one."

The teacher must strive to acquire intelligence and tact with regard to all the best methods of teaching. But here we must always remember that method is not something that can be learned offhand, as it were, from one person by another. The right method for me must be acquired by receiving suggestions for myself and by experimenting with them.

Above all, it is a matter of ethical importance, that the teacher should retain confidence in the early and persistent appeal to the higher motives, such as fidelity, obedience, regard for an honorable ambition, affection, and the sense of duty.

LECTURE V

THE FUNCTION OF THE TEACHER: AS TRAINING FACULTY

In the last lecture it was made clear that both the imparting and the acquiring of knowledge involve the active cooperation of all the mental faculties. But the activity of these so-called faculties, if rightly directed and employed, can not fail to result in their training. The development of knowledge, then, is possible only through the development of all the mental activities. To speak of the teacher's function, as training faculty, in a manner to suggest that the theme is separable from the thought of teaching as essentially the imparting of knowledge, may seem superflous, if not illogical. And, indeed, I have no intention of implying that the growth of knowledge, in ourselves or in others, can be secured without the training of faculty; or that these two functions of the teacher are separable either in theory or in practise. On the other hand, however, the two are not precisely the same; or, at any rate, they do not represent precisely the same aspects of the complex work of education. There are teachers, and there are pupils, who seem to be further advanced in knowledge than they are

in what we call "capacity." And we can not very well help recognizing the commonplace, that the faculties involved in teaching and learning—such as memory, intellect, imagination, etc.—are by no means always developed in the same proportion.

In the next lecture I am going to consider the function of the teacher, as the formation of character. This function, of course, includes all the others; for the formation of character is inseparable from the arousing of interest in worthy pursuits, the training of attention and of all the mental activities for which attention is the pre-condition, and the resulting growth of knowledge. While, then, all these so-called "functions" of the professional teacher are so interdependent that they can not be considered or practised apart, they arrange themselves quite naturally in the order which I have given to them; in this order the training of faculty stands midway between the imparting of knowledge and the forming of character.

I will speak, first, of the work of the teacher in training the senses. And here we must follow our customary plan of seeking in the psychology of the subject for some ground on which to place the rules that are to serve for our practical guidance in the discharge of our function as teachers. Maxims designed for the control of conduct ought always, so far as possible, to have a basis of science. There are certain facts and laws of the life of sen-

sation, with which every teacher ought to be acquainted.

The fundamental fact about this side of our life and its development is, that sensations are *conscious* processes, primarily dependent upon external stimuli. Both of the facts whose statement is combined in this one statement of the fundamental fact, are equally important. But one of them is quite too often either overlooked, or suppressed, or even thoroughly perverted. All sensations are *conscious* processes. To speak as tho sensations could be conveyed along the nervous tracts, or produced by, or located in, the substance of the brain, is to misuse a figure of speech which is as truly inappropriate to express the fundamental facts as it was when the ancient forms of a superstitious nature-worship identified the active forces of the flowing water or the growing tree with the fairy or other spirit that inhabited them. Sensory processes take place in the nervous organism; they can be excited in outward parts of that organism; they can be traced toward or away from the nervous centers; they are continued in a modified form within those centers, and are moved from place to place within the centers; and we know something, but not nearly so much as we could wish, about the chemical and physical nature and laws of the nervous processes. But when you come to talk of the sensations themselves, you are dealing with mental experiences;

and all chemical and physical descriptions are utterly inappropriate, unless understood in a modified and largely figurative way. What we teachers want to do is to arouse and control and make more truthful and more accurate, the sensations themselves, as primitive processes of the mental life, and as the indispensable conditions of a rich and large development of that life.

I have insisted upon this fact—that sensations are processes of the mind, or if you will, of the spirit—in order to enhance our estimate of the value and dignity of the life of sensation, and of the necessity of training the senses, if we would increase knowledge and develop character. I wish to warn you against much of modern physiology, which is using language and putting forth theories that inevitably have the same practical effects which followed from the extremes of old-time religious doctrine. To identify the life of sensation with the sensuous, or with the merely mechanical, prevents us from laying a good foundation for the teacher's work in training the senses, as a matter of high import and even of solemn duty.

But how shall the teacher approach the secret mental happenings, in order to subject them to direction and suitable discipline? This question, of course, turns our attention at once to the other aspect of the twofold fundamental fact. Sensations are primarily dependent on external stim-

uli. This dependence of the conscious processes upon external stimuli gives the teacher a certain limited control over the processes themselves. Indeed, when we think of the matter in a broad way we see that, barring out as doubtful all telepathic and so-called spiritualistic means of influence, it is only through the senses that we can know the world of things and men, or take any part whatever in the world's social intercourse.

Sensations, considered as mental processes, differ in so-called quantity, and in quality or kind, in the manner of their combination, and in the feelings and intellectual processes which accompany them. The function of education is to control and train them in all these varied respects. In our present system of public education, the means definitely provided, and intelligently employed for the training of the senses seem to be better developed at both ends of the educative process than in the middle. The kindergarten makes a great use of natural objects, and of models and other similar material, in order to present the object as it really is, to the senses, and to train the senses in observing and comprehending different classes of objects. In college and university, and to a considerable extent in the best equipped high-schools, the plentiful use of blackboard and of apparatus and of prepared objects, gives recognition to the value of this side of education. But when in Switzerland, for exam-

ple, one frequently comes across bands of public school children, transported at the public expense and conducted by their teachers, engaged in the study of the topography, the physical geography, the flora and fauna, and the history, of large sections of their native land, one learns from observation how much behind some of the other nations the United States still is, in certain important features of the system of public education.

One interesting conclusion follows from this view of the nature of the life of sensation and of the conditions of its successful development. The development of the senses is in every case an individual affair. To state the same truth from the reverse point of view: The development of any individual's life of sense experience—its wealth, its refinement, its practical usefulness—can not be considered as a fixed and unalterable endowment. It is rather, something constantly open to influences; something that admits of constant improvement, and stands in need of constant training. The peculiar species of personal intercourse in which the work of the teacher consists, enables him to become the creator and the cultivator of a world of sense experience that, but for his influence, would never exist. It is true that different persons are born with such different characteristics of the nervous mechanism concerned in sensation that they can never all attain the same degree of sensitiveness

or of accuracy to their responses to external stimuli. In a word, all can have by no means the same native educability of the life of sensation. Moreover, there are many deficiences of the sensory organs, both external and central, which hamper or prevent the development of some one or more of the special senses of certain individuals. In many such cases, the help of the surgeon or the physician can be called in, and great or total relief obtained. For example, there are the preventive measures which may be employed at the birth of the child to diminish the distressing amount of opthalmia. There are those well-known surgical operations for the cure of certain mal-adjustments of the eye, which either prevent the child from being taught with any satisfactory result, or which greatly diminish or obscure the success of the most conscientious teacher. But over and beyond all such considerations lies the one encouraging fact that, in every not wholly hopeless case—and few cases are wholly hopeless—the teacher has it to say, more than anyone else, whether that particular child shall develop or not, the power of an accurate, comprehensive, varied, and pleasure-giving use of the senses, in the domains of science, art, and the life of social intercourse. For, I repeat, such a use of the senses can be gained only through the process of education. All eyes do not see the same things; nor all ears hear the same things. The

oculist, in case of one kind of deficiency, may be of help; the aurist, in the other kind of deficiency. But the teacher can help in all cases. It is scarcely too much to say that education creates for the individual a real and beautiful world of sensory objects; and that, without education, somehow obtained, no such world can come into existence for any individual mind.

The more profound truth of this statement appears when we consider the relation of the education of the senses to the development of the other faculties. The excitement, variety, and method in combination of the senses, determine in an important way the growth of the intelligence. In saying this, we recur again to the truth which was so much emphasized when speaking of the essential nature of knowledge, and of the laws which regulate its development. Knowing things through the senses is never a mere process of absorbing impressions borne into the mind from without, as it were; knowing things is, the rather, discriminating them through the senses by an active intellect. Thus the trained use of the senses in observing sensible objects *is*, essentially considered, an exercise of the intellect, a training of intelligence. Nor does the result of such exercise stop with an acquaintance merely with a large number of individual objects, which are known by being seen, heard, and handled, as tho they were separate objects and bore no

systematic and vital relation to each other. An intelligent and appreciative use of the senses upon natural objects is impossible for any length of time, without its begetting a growth in the knowledge of, and the sympathy with, Nature as a great and beautiful system of things. This bewildering multitude of things, the mind learns to grasp as an orderly Whole; and thus to learn the meaning of such words as "Universe" and "Cosmos"—Universe, as revealing to the cultured intellect, through the trained senses, a wonderful *unity* underlying its seeming diversity, and *cosmos,* as opposed to chaos, and perfect in arrangement. And when this conception of the totality of visible, audible, and tangible things, is reached, the higher sentiments are awakened and cultivated. All life is made to appear nobler and richer, and especially all human life; because the human being who is educated in this way, can look upon himself and upon his fellows, as the especially favored children of so beautiful and bounteous—albeit so stern, a mother.

In this way, the cultivation of the life of sensation, through the intelligent and skilful ministrations of the teacher, in the peculiar form of intercourse which is open between him and his pupil, may have a most uplifting and broadening effect upon the character of both. This effect it may have; this effect it ought to have. I am perfectly well aware that the teaching of the so-called natural

sciences in the public schools and higher institutions of learning, in this country at the present time, largely, perhaps more generally, fails of having this, its legitimate effect upon the character of the pupil. But the failure is chiefly the fault of the teachers themselves. For my part, I am willing to go much farther than I have already gone. The teaching of these sciences ought to be so conducted as to heighten and greaten the moral and religious ideals, and to improve the moral and religious life. But, alas! so many of the teachers of these sciences either do not believe that this world is God's world, or else are afraid to convey to others the slightest hint of cherishing such a belief, that the moral and religious factors in the development of character often suffer rather than gain by this kind of training of the senses, and of the intelligence through the senses. I have in mind one of our most prominent universities, which in the administration of a large trust fund that was given for the express purpose of founding a lectureship to show how the natural sciences testify to the truth, that this world is indeed God's world, has spent much money to employ distinguished "scientists" from this country and over seas; but not a single word has been said in any of the courses of lectures thus obtained, which was even suggestive of this important truth.

So important do I regard this particular part of

the teacher's function as a trainer of faculty that I wish, before leaving the subject, to pass briefly in review the lessons for the teacher which I have already tried to establish upon a sound psychological basis. In what is called perception (or to borrow from the Germans a word which has become pretty thoroughly domesticated among certain writers on pedagogy—"Apperception"), the active use of the intellect, with selective attention and trained self-control, is necessarily involved. To perceive things—in an exact, clear, comprehensive way, their association in classes, and the laws of their interaction—this *is* at least one entire half of the mind's work, whether the use of the mind be mainly directed toward the attainment of science or toward the immediate conduct of the practical life. In the intelligent and skilful exercise of his function as training the senses, the teacher may fit the mind of the pupil to do this work well. The knowledge and mastery of natural forces, the knowledge of how to use things, the intelligent grasp on the conception of Nature as an orderly and beautiful whole, and some of the finest and most ennobling elements of the moral and the religious life, can be gained only in this way. Such education lays the foundations of science and of art; and it leads up to the reflective acquaintance with those truths that concern themselves about the interpretation of Nature, and the more ultimate significance of her mysterious

ways. The avenue to seeing otherwise invisible things may be opened for the mind of the pupil by the teacher's hand in the training of the pupil's eyes to see what really surrounds him on every side. And to show the opening mind, how this world is God's world, and how God has through countless ages been making, and is still making this, his world, is well worth learning how to do.

There follows upon this, in the psychological order of the teacher's function as the appointed trainer of faculty, the training of Memory and Imagination. It is necessary, then, at this point to consider certain facts and laws that have to do with the nature and the development of these faculties. And, first of all we notice as something quite fundamental, that the process common to both these forms of the "reproductive faculty" is the arising in consciousness of a so-called "mental image." "Bringing back," as we say—quite figuratively—the image, or the idea, of some past experience is the primary form of activity, on the exercise of which depends the continuity of the mental life. The nature of this mental image, which seems to be what it really is not, and the whole value of which consists in its being so like some other experience as to be able to represent it faithfully, and yet so unlike that same experience as to make us able to distinguish it as not identical with that experience, gives some

of its most subtle and interesting problems to the study of psychology. Into the psychological doctrine of the mental image we cannot, of course, enter with any fulness of detail. It is enough for our present purposes to emphasize these two truths, upon which the teacher's relation to the training of reproductive faculty chiefly depends. First: The teacher can emphasize and direct those processes of observation in which clear, exact, and serviceable mental images have their origin. And second: he can do much to determine those habitual modes of association on which the recall of the mental image depends. The formation of those memory images which shall truthfully represent to us our past experiences with things, with ourselves, and with other persons, depends chiefly upon the character of the observation given to the original experience. We can not clearly, correctly, and comprehensively, recall the visual images of things which we have not seen with an act of clear, accurate, and comprehensive perception. It is true, indeed, that some things and some events stamp their images upon our memory with an instantaneousness that seems to allow no time for either thought or deliberate attention, and with a vividness that defies our attempts to forget them or greatly to control their powerful influence. But this fact does not controvert or destroy the evidence from another class of facts. If you want to remember anything

well, you must commit it to memory well. The teacher, in a way, presides over the pupil, directing and enforcing, what and how he shall commit to memory. He can not get hold of the mechanism in the successful working of which a true and lasting and serviceable commitment to memory consists. His work is more subtle and less immediate here than in the training of the senses. He can say, "Look at this"; "Listen to that"; "Feel of this"; "Study that"; but when he says, "Commit to memory this or that," he is giving a command which can be realized in no simple and direct way.

We all know—and sometimes our knowledge on this point is gained by very awkward and embarrassing experiences—that committing things well to memory does not by any means always secure their prompt and appropriate recall. We remember things when we neither need nor want to remember them; and often, when we most need and want to remember those same things, we can not recall them at all. Nothing that the teacher can do for himself or for his pupils can wholly cure this strange freakishness of the power of recall over what has been well committed to memory. And yet, here again, the teacher can do something toward cultivating in the pupil such habits of association as are the best safeguards against the vagaries and stoppages in the power of prompt, timely, and serviceable recollection.

When we remember the general principle of the functional unity of the mind, and the interdependence of all its so-called faculties, we may take a larger view of the teacher's function in the training of memory and imagination. Then, on the one hand, it appears to be our work to develop the power of mental imagery in such a manner as to secure a prompt and accurate memory, and a lively and productive imagination without sacrificing trueness and breadth of judgment; and, on the other hand, to develop judgment, in respect of accuracy and breadth, in a manner not to cramp unduly the artistic impulses and creative activity of the imagination.

Probably no other matter within the general field of pedagogy has been more thoroughly worked over in the search for helpful practical suggestions to the teacher, than the training of the memory. This is partly due to its importance, and partly to the comparative ease with which a sort of experimental and statistical investigation into the facts and laws of memory can be carried on. I shall make no attempt to review the subject with any detail. In my various works on psychology I have shown that the laws of the process called "The Association of Ideas" may be summed up under the principle of contiguity in the unity of consciousness. This principle implies in a general way that impressions are recalled together, which have originally been

made together, but in dependence upon the intensity, frequency, nearness in time, emotional accompaniment, and constitutional or acquired tendencies of the individual mind. So nearly universal and so influential in the entire process of education are these laws of the association of ideas, that it becomes a dutiful part of the teacher's professional equipment to form some intimate acquaintance with them. As bearing on the teacher's conduct of the work of the classroom, I make the following suggestions.

In the attempt to educate the spontaneous memmory there are three important cautions which it is well to bear constantly in mind. One of these cautions warns us against overtaxing the memory. There are natural limitations to this faculty. All children can not be taught to remember equally many things, or to remember anything equally quickly or well To avoid overtaxing, the various expedients of frequent repetition without prolonged strain, simplicity of the object combined with variety to the points of view from which the same object is presented, multiplication of references, so as to tie it up with many associations, etc., etc., may be employed. But not even in this way shall we succeed in greatly altering the important natural differences of capacity.

Care should be taken, on the other hand, not to tie up the ideas, so to say, with incongruous asso-

ciations so that they can not afterward be set free for their higher and more logical uses. In this way we may get our pupils into the condition of the scholar who could never recall the things he had learned while apprentice to a hatter, without the smell of glue being associated with the process of recall; or the learned rabbi who, whenever he recalled certain passages from the Talmud, saw passing before the mind's eye the images of the fences by which he had been running when, in his youth, he committed them to memory. There is danger of this sort in all the much advertised artificial schemes for cultivating memory. And there is, also, as we all know, the danger of overloading the spontaneous memory. The difficulty and embarrassment of remembering too much of petty and disagreeable and useless details, that would better be forgotten, are often as great as the difficulty and embarrassment of forgetfulness. It is said of the great philosopher Kant, that after parting with an old servant who had at last become intolerable, he recorded in his dairy this significant exhortation: "Remember to forget Lampe."

But the teacher's function in training the faculty of ready and accurate recall should be subordinated to his service in training the higher faculty of recognitive memory, or memory as a form of knowledge. Such training involves the awakening and cultivation of judgment and the creative imagina-

tion. The cultivation of a sound and accurate memory is also related to the arousing and development of conscience, or moral consciousness. We have lately been made very familiar with the memory of the rascal on the witness-stand, who has forgotten everything which he does not wish to remember; and who remembers in a partial and crooked way, everything which he does wish to remember. It is the testimony of our lawyers and judges all over the land, that perjury is the most frequent of crimes; and that it generally goes, not unrecognized, but unpunished. Parents and teachers, who are observing and conscientious, know perfectly well that the amount of falsehood through haste and inattention, as well as of deliberate lying, amongst the children and youth of the land, at home and in school, is something positively shocking. Now the foundations for something better than this can be laid in the schoolroom; altho I grant that the task is difficult, and sometimes seems discouraging. The laying of these foundations consists in part, but not wholly, in the cultivation of a conscientious use of the faculty of memory. And from the very nature of the case, training in the intelligent and accurate use of language is an indispensable accompaniment of training to a sound and accurate memory. To make one's self and one's pupils careful to remember correctly and to state truly what is actually remembered, without an

undesirable repression of imagination and of freedom in speech, is a delicate task. But it is well worth all that it costs, not only for its prospective influence on science, but also and chiefly for its immediate and sure and continuous influence on the moral character of the individual, and on the welfare of a social condition which is just now suffering more from the habit of lying than from almost any other one cause.

The work of the teacher, especially in all the earlier stages of the educative process, has so little to do with what is sometimes called "abstract" or "pure" thinking, and so much has already been said as to the development of this faculty in connection with all the more concrete and definite methods of education dependent upon the nature of knowledge, and of the special form of the teacher's personal intercourse with the pupil, that the training of the intellect would seem to require in this connection only a very brief treatment. Intellect is trained, whenever the senses are trained, whenever spontaneous or recognitive memory is trained, whenever knowledge is imparted or acquired; indeed, whenever the feeling of interest in any object is awakened, and the selective attention directed toward that object. A few suggestions, however, of a more particular sort, with reference to the teacher's function as a trainer of the intellect, will fitly close this lecture.

The one fundamental form of the mind's activity which enters into and shapes all intellectual life—that which may be called primary intellection—is active, discriminating consciousness. Training to *discriminate,* then, is the essential beginning process of all human intelligence. This process implies the recognition of similarities and of differences; it lays the basis for the more elaborate work of the mind in the simpler forms of analysis, synthesis, generalization; and later, in the formation of conceptions, and the discovery of so-called laws. The teacher's means of control over this activity in discrimination has been already seen to consist largely in the excitement of interest, the direction of attention, and the experience of the pleasures and pains that follow success or failure in the work of discrimination.

In this connection we are also to notice that the growth of intellect is preeminently the growth of mind—in the more precise meaning of the latter word. Therefore, in studying the development of the intellectual faculties of the child, we can not emphasize too much the dependence of intellectual growth upon the training of all the mental faculties. But the essential form of mental functioning through which the growth of intellect and the development of science comes about may be said to consist in the thinking that results in forming judgments based on evidence. And thus, the knowing

how we know, is the form of knowing which comes latest, but is the crowning result of a good education, on its more purely intellectual side.

This last remark leads me naturally to speak of those stages in intellectual development which enable us in our training of the mind to follow the laws of its natural development. Roughly speaking, these stages may be divided into the following three. The earliest intellectual training is acquired by the child in connection with the gaining of a knowledge of its bodily organs and their control, in the adjustment of the child's body to other external bodies; and, as well, of the more obvious properties and relations of these bodies themselves.

The second stage in intellectual training involves the more voluntary exercises of discrimination in the formation of judgments and habits of conduct, with reference to the less obvious and fundamental qualities and relations of objects—on the basis, chiefly, of concrete examples. The third stage in the training of the intellect is chiefly characterized by the formation of conceptual judgments—partly on the basis of the individual's own observation, but chiefly as they have become incorporated in the experience of the race.

We might speak of a fourth stage, but this can be reached only as the intellect is trained to inquire carefully into the reasons for these transmitted judgments; and so becomes self-trained to form

judgments of its own, on the basis of prolonged examination into all the facts, and of careful and logical reasoning. But few, indeed, make any great advances into this stage of the development of intellectual faculty; and, perhaps, it is well for the solidarity in action of society and of the state, that the case is so.

LECTURE VI

THE FUNCTION OF THE TEACHER: AS FORMING CHARACTER

The work of education, whether we view it from the point of standing which estimates its value for the individual, or from that which surveys its broader relations to society and to the state, culminates in the production of character. But this word "character" is fitted to cover a conception of very comprehensive and somewhat shifty nature. *Character* can not be built without using all the materials which enter into the constitution of personal life. To assist in its building is the highest and most comprehensive and difficult, but valuable kind of personal intercourse. In treating of the teacher's function in the formation of the pupil's character, I must, therefore, assume your consent, in principle, at least, to much which has been said in all the previous lectures. It has been shown how impossible it is to separate between the work of training the mental faculties and the imparting of knowledge; and that the imparting of knowledge can not take place without exciting interest, guiding attention, and thus arousing and directing the mind's own activities. In the same manner, the

mental faculties can not be trained without the results showing themselves in the formation of character; and, conversely, character can not be formed except in dependence upon trained faculties.

Let it be understood, then, that there is no break or gap between this lecture and the last lecture. We shall simply continue the subject of the teacher's work as a trainer of mental life, and carry it up into those more complex and practically effective forms of activity, which are sometimes called "the higher faculties." For the teacher should aim to reach and develop the higher forms of imagination and feeling, and the so-called Will. In speaking of the more primitive forms of mental imagery, I once or twice used the word "impression." This word emphasizes the passive side or aspect of the reproductive faculty. Something happens in the outside world, or there is some experience of pain or pleasure arising from within, which is so intense in itself, or which awakens so much of interest and attention that it gets *stamped* upon the mind. We seem to be like clay, or putty, under such forceful stimuli of the sensations and of the feelings of pleasure and pain. But if all the effects of our past experiences were by way of being impressed, were of this almost purely passive sort, we could never rise above the lower animals in knowledge,

we could never attain any trace of a truly human character.

The first process in the cultivation of the imagination implies what has sometimes been aptly called "the freeing of the ideas" from their more primitive and lower forms of association. I have already pointed out the fact that these associations are generally trivial or merely conventional, as it were—giving us little or no insight into the real nature and more important relations of things; and that they are not infrequently false and prejudicial to genuine mental development. We do not wish to continue to remember or to imagine things precisely as we at first learned them. The freeing of the concrete ideas from their first associations results in the production of those more general ideas, or conceptions, that answer to the important aspects and relations of things, and to the principles of right living. It is the business and the privilege of the teacher to assist in this process of the emancipation of the ideas.

Few subjects in psychology have been more hotly debated than the nature of the so-called conception, as a veritable product of conscious mind. The debate has been, and altho it has lost much of its old vagueness, still is, carried over into philosophy in a manner to result in some of the principal divisions into schools of philosophy. I can not enter into the discussion of the nature of the men-

tal image, when it becomes so freed from concrete associations of a particular kind as to entitle it to be called a conception. It is pretty clear to me, however, that it never is what it is assumed to be by treatises on "pure logic"; but that, on the other hand, those who deny the capacity of the concept to deal successfully with the most general laws and relations, and with the loftiest ideals of humanity, are almost equally in the wrong. But, how dependent this faculty of the imagination is on education, and how it varies in different individuals in dependence upon the character and degree of their education, I had a rather startling bit of evidence, in the following way. When lecturing on the subject before an audience of such wide range that it included one of the most celebrated astronomers in the world and a number of young and "unsophisticated" girls, I undertook to test the matter by springing on them a certain word, and asking them to note carefully what ideas it aroused in their minds. The word was "Lion." The astromomer said that at once he had a perfectly clear mental picture of the constellation Leo; while one of the younger girls could report no idea whatever, but only an irresistible tendency to shudder.

Fortunately, it is not necessary that we should take sides with either the Idealists, or the Nominalists, or the Conceptualists, in order to discharge well our function as trainers of the higher forms of

imagination. But it is desirable that we should have some adequate knowledge of the importance to the pupil of this side of our professional work. In its interest, therefore, I call your attention to these values of the creative imagination. The trained use of the creative imagination is necessary for attaining a knowledge of the principles of the positive sciences. These all demand the strenuous use of this faculty for their appreciation and their comprehension. This is, of course, most eminently and obviously true only of the supreme generalizations of the positive sciences. For example, I have no hesitation in saying that the modern scientific conception of matter makes more severe demands on the imagination than were ever made by any system of theology in its attempt to form a tenable conception of the Divine Being, to whom religion looks, through figures of speech, as the Creator and Preserver of the world. Or consider, again, the enormous demands made upon the imagination in the effort to frame some adequate picture of the immense stretches of time and the enormous complexity of changes demanded by the reigning theory of biological evolution. Or, once more, how weary is the trained faculty, of the non-expert at least, after listening for a single hour to the attempt to set forth, even with the most liberal and skilful use of the blackboard and all other available means of illustration, the modern ideas of the constitution of

matter. But it is not in these high things simply, to which few of us, and still fewer of our pupils, may ever hope to attain, that some knowledge of the physical and chemical sciences demands a trained imagination. The extensive, but still too limited, use of apparatus in the modern schoolroom bears witness to the same increasing demand. The child who has no sufficient training of this faculty can never learn what the world about him, as known by science, really is.

The trained imagination is also necessary for the appreciation and the productivity of the arts. This truth is so obvious and so universally recognized, that it may be passed by with a simple reference. It recommends and warrants the effort, which is being so worthily made, to provide for the modern schoolroom material for the cultivation of the artistic imagination, and to exercise the children and youth of the land in the attempt to produce with their own hands some of the simpler artistic forms. It has been said by way of contrasting our own country with the one that is, perhaps, most thoroughly trained of all modern nations in this use of the imagination, that when an eagle appears in the neighborhood, every American boy runs for a gun; while, under similar stimulus in Japan, every boy runs for a pen or a brush. Perhaps we shall in time become cultured enough to take delight

in studying and picturing while alive, rather than in unnecessarily killing, the lower animals.

But, there is yet higher and practically more important use of the creative imagination than any which has been noticed hitherto. For the trained use of this faculty is especially demanded for constructing the moral and religious ideals. It is these ideals of conduct and of the Being of the World, which most powerfully affect the development of the individual and of society. Indeed, we may say that, according to the nature, comprehensiveness, and living energy of these ideals, the direction and rapidity of moral and religious development are characterized.

It has become painfully and dangerously prevalent, of late, to exalt the so-called practical, and to decry and scorn the holding and the pursuit of ideals. But, there can be no practise of the human sort, without the powerful influence of these ideals; and there can be no intelligent cultivation of either morals or religious faith, without the constant improvement and prevalence of these ideals. Science, art, morality and religion, all alike demand for their well-being the services of the professional teacher in the training of the higher uses of the imagination.

We see, now, that the imagination, through its activity in framing ideals and exciting the appropriate feelings and forms of conduct, profoundly

influences the formation of character. But how shall the teacher, when once convinced of this truth, attack this important function? How can the imagination of the pupil, in its higher uses, be brought under educative influences by the teacher? Successful practise answers this question by calling attention to these four principal ways. First: The teacher can, within certain somewhat movable limits, prepare the environment which surrounds the pupils under his charge. There are few material conditions so barren and squalid that something stimulating to this faculty cannot be introduced into them. And there is always, except in the most crowded districts of our cities, something of natural beauty in the neighborhood of the schoolroom. This silent but constant influence of the environment upon the imagination is quite too often underestimated or even totally overlooked.

Second: The teacher's own example is not the least inspiring of the influences at his command for the formation of character through the training of the imagination. If I am not going to be misunderstood, I will say unqualifiedly, that no person is fit to be a teacher of the young who is not an idealist, and who is not constantly striving to shape his own conduct and character better, after the pattern of consciously cherished ideals.

Third: The stimulus which the teacher provides by calling attention to, and dwelling upon, the best

examples, in nature, history, art, and in society, may be a most effective means for training the imagination so as to secure the result of an ennobled character. In Japan, I found everywhere the most diligent pains taken to keep before the minds of the young the patterns of what was best and most worthy of imitation in the national life of the country's past and of its present.

And, finally, in the later stages of education, the professional teacher can do much toward imbuing the pupil's mind with the knowledge of principles. And principles, whether of science, or art, or conduct, are most apt to be conveyed from one mind to another, when they are vivified with a warm imagination, and proclaimed with a reasonable enthusiasm.

But there is another side of our common human nature, on the culture of which the formation of character is chiefly dependent. This is the side of the emotions and sentiments, the lower and the higher forms of feeling. It is, therefore, an important part of the teacher's function in the forming of character, to assist the pupil in getting his appetites, passions, and affections, under control; and in inspiring and refining the sentiments which accompany and strengthen the sense of duty, the love of beauty, and the desires and efforts for the social welfare. If it is true of every man on the intellectual side, that "as he thinks, so is he"; it is

equally true on the social side that as a man feels, so is he. In the shaping of conduct and the forming of character, both sides must be symetrically developed in order to make the perfect man.

A few words regarding the psychological nature of feeling in general will, I think, make more intelligible what will be said afterward by way of practical suggestions for the successful discharge of this particular function of the teacher. What we call our "feelings," in distinction from our knowledge or our thoughts, emphasizes the more individual and subjective side of mental life. The very nature of feeling consists in its being felt. Hence, our feelings are, in a much higher degree than our thoughts incommunicable in their nature. They are our very own. If in our natural yearning for sympathy, we try to tell others what our sorrows, joys, fears, hopes, aspirations and motives really are, we know that the language of conception and reasoning is entirely ineffectual, unless it can arouse similar feelings in the listener's soul. It is impossible, therefore, to train the emotions and sentiments by the methods that apply in mathematical demonstration, or physical experimentation, or the teaching of the languages and history by a course of lecturing or of reading in text-books.

Another characteristic of the life of feeling is its indescribably variable nature. It is peculiarly difficult for the so-called science of psychology to

classify, as well as to describe accurately, the different kinds of emotions and sentiments. In spite of this indefinite variability, however, all forms of feeling have certain common characteristics. They all, whenever they become intense, tend to master the will and render the individual subject to their control. This trait is emphasized in the very words by which we designate them. They are "passions," "affections," "disorders"; they will subdue or enslave us, if we do not subdue them. All this suggests that the trainer must know how to get them under the control of reason and good will.

Still another characteristic of the life of feeling is the great interest which it has for the individual. Almost, if not quite, all the feelings have a tinge, if not a strong infusion, of pleasure or of pain. Without entering upon the somewhat shallow debate of psychologists as to whether our pleasure-pains are properly to be called feelings or "tones of feeling," or whether they are not the only experiences which should go by the name feeling at all, we know that a considerable portion of our emotions and sentiments are, in fact, either painful or pleasurable enough to be of great interest to ourselves and to our social environment. This fact brings the culture of the feelings into the closest relation with the teacher's work of arousing interest, drawing attention to certain rather than other

subjects, and so imparting knowledge and training the mental faculties.

What further I have to say respecting the opportunities afforded for the culture of the life of feeling by that peculiar kind of personal intercourse in which the work of education consists, will be facilitated, if I at once divide the subject into two parts. Roughly speaking, we may distinguish the emotions and the sentiments as two kinds of feeling which require different, and sometimes even opposed, treatment at the teacher's hands. The division is by no means scientifically exact; and if I were lecturing on the psychology of feeling, I should think it necessary to explain the matter at length. But for our practical purposes as suggesting rules of conduct, the division is convenient.

By the "emotions" we understand those experiences of feeling which are of such character, and so strong, that they seem to impel the individual to some kind of immediate action. *Emotions* are states of consciousness which *move* us toward some sort of impulsive conduct. Their effect upon the bodily organs of movement is often so prompt and powerful that the felt condition of these organs becomes an important part of the emotion itself. The extreme view, that the whole of the emotion consists in this feeling of the condition of the motor organism—or, to put the case in a taking but rather facetious way—that we do not clinch our fists and

grit our teeth because we are angry, but that we are angry, because we have already clinched our fists and gritted our teeth—this extreme view, I say, need not be discust. It has been thoroughly discredited both experimentally and by the direct testimony of consciousness. But in all cases of strong emotion there are certain physical sensations mingled in, which are due to the excitement of the bodily organs by the feeling. This more definite sensation-element I have, in my various works on psychology, spoken of as the "somatic resonance." A certain confusion and hurrying of the trains of associated ideas, a feeling of bewilderment which we tend to locate somewhere inside the head, is also a characteristic effect of the rising beyond control of any strong emotional excitement. This state of confusion is often still farther complicated and intensified by what we call "a conflict of emotions." Different kinds of feeling, of differing strengths—now rising and now falling—seem struggling for the mastery. In anger, for example, we desire to strike, but we fear the consequences, or we are moved with shame at our lack of self-control. In fear, we find pride struggling to overcome fear. A strong sense of justice contending with the affections of love and pity, forms some of the most hard and bitter struggles of our human social experience. On the physiological side, therefore, the violent emotions give token of a sort of "brain storm"

of more or less intensity and extent; while on the side of consciousness, we know them as a sort of temporary upsetting of the entire flow of the mind's life.

How shall the teacher deal with these stronger and more obviously sensational forms of emotion—the passions, appetites, and other outbursts of feeling, in the pupil, so far as they come under his charge? There is one principle which he must never lose out of his mind, as applicable, first of all, to his own case, and then to the case of others also. The principle is this: While the emotions move to action and tend to control the will, they are themselves, in turn, under the control of the will. The existence of strong natural passions is by no means a necessary disadvantage to the success of the highest aims of the process of education, whether in the teacher or in the pupil. But all forms of emotion tend to wreck the individual and to disorder society if they are not brought under control. The teacher's aim is not to suppress wholly or to eradicate the emotions, but to direct and discipline them. This we must do for ourselves, if we are going to maintain any show of reason in the attempt to do it for others.

Both in ourselves and in others, the control of the emotions is most easily exercised in two ways. I am speaking of *first* control, as it were. The habit of self-control that issues in a refined and powerful

personality can be gained only through years of practise under the influence of the higher and purer forms of sentiment.

One of the two most effective means which may be employed for the application of the will to the immediate control of strong and undesirable forms of emotional excitement is to be found in the indulgence or the suppression of the bodily expression. Each of these forms of emotion is supposed to have its more or less marked form of effect upon the external organs. For example, there is the clinching of the fists and gritting of the teeth, in anger, to which reference has just been made; the trembling of the limbs and tendency to run away, in fear; the hanging of the head and tendency of the shoulders to collapse, in despair; the longing to embrace, in love, etc., etc. If the will is firmly and persistently set toward the removal of the bodily basis, which not only expresses, but also supports, the peculiar form of emotion it is desired to bring under control, then the emotion itself can not long maintain itself at a high pitch of intensity. The mad and untamed child throws itself down upon the floor and proceeds to beat it with fists and feet; if it could be persuaded to stretch itself out there and lie relaxed, its fit of temper would soon subside. On the other hand, the emotion of patriotism, or of admiration for the hero in the procession or the speaker on the platform, is not only exprest,

but also built up, on a basis of clapping of hands and of cheering. Here the principle of imitation also comes into play. This is the secret of the trick of what the French call *Claque* to start appreciation for a poor play in the theater. In somewhat the same way, the politically professional expert estimates the present and prospective enthusiasm for the candidate by the number of minutes that his partizans can keep up their cheering. If it is a bad and undesirable emotion, take out from under it its bodily accompaniment; if it is a good and desirable emotion, stimulate and build up its bodily basis. These are valuable suggestions for the teacher in his efforts at forming the character of his pupils through the control of their emotions.

The other most effective means for the immediate control of the emotions is to be found in the direction of the attention so as to control the associated trains of ideas. Nothing can be shrewder or more psychologically appropriate than such exhortations as "Don't mind him," if he has done something to make you angry; or, "Don't think about it," if some great disappointment has recently happened. How often have I admired the skill with which ignorant mothers and nurses remove the painful emotions from the minds of children by directing the attention away from them. But it must never be forgotten that even the child's mind cannot be satisfied with vacancy in the stead of a recent over-

powering state of feeling. The positive direction of the mind to something equally interesting gives scope to the tact of the teacher in this form of control over the emotions.

Now, since all the normal human appetites, passions, and affections, have their place in the development of the individual and in the progress of society, all of them are to be cultivated with tact in selection and with a sense of proportion. Sometimes the pupil, as well as the teacher, should get mad; and sometimes he should stand in fear; sometimes his pride may be indulged, tho often represt; and not infrequently, it is likely—at any rate in some cases—he ought to be made ashamed of himself. If he is not hungry and thirsty several times a day, and if the vaguer or more pronounced movings of the feelings of sex are not experienced at a certain age, then the pupil is not a healthy and normal human being. And the pupil is at least as sure as is the teacher to get tired, when overworked and occasionally to be most thoroughly disgusted with the schoolroom and with the whole dreary business of education. I have always felt a keen fellow-feeling with the minister, who when his vacation came, kicked up his heels and "thanked the Lord that he hadn't got to preach or pray for six weeks." Nor am I necessarily less sympathetic with the boy who sometimes wishes heartily that school were over so that he could get to his game of base-

ball; or that Saturday had come, so that he could go afishing.

Into this complex of concurring or contending emotions, that are motives to various forms of conduct, the work of education comes; and it attempts to exercise a selective influence, to favor some and to discourage others, to apportion to some extent the results of their indulgence and repression; in a word, to order them all, under the control of reason, in such manner as to cultivate a worthy personal life, and produce a useful member of the social whole. So perplexing, and yet so important is the teacher's function in the forming of character as dependent upon the culture of the emotions!

The relation of the work of education to the other of the two classes of feeling into which I found it convenient to make the division is an obvious extension of the principles to which attention has already been directed. The nature of a so-called "Sentiment," altho it can not be absolutely distinguished from an emotion, differs in these two respects, chiefly: A sentiment is relatively free from that mixture of bodily sensations which characterizes an emotion or a passion; it is, in general, the mind's response to some idea of the higher order, or to some of the ideals of the mind's construction. All the more primitive and simpler forms of appetite and passion, and even of affection, the human being seems to share with the most

highly developed of the animals. Many of these are connected with the development of the organism, and with the normal performances of animal functions that are necessary to the life of the individual and the perpetuation of the species. Even some of the forms of feeling connected with the intellectual development of man have their prototypes or resemblances in the life of the lower animals. Such are the feeling of curiosity, the desire of acquisitiveness, a certain feeling of the rights of possession; and, especially, as bearing on the life of conduct, a considerable outfit of the various feelings of kinship and tribal sympathy. But there is much less evidence that any of the animals have any experience corresponding to that connected, in man's case, with the unfolding and refinement of the so-called sentiments of duty, beauty, and the life of religion. The character and the control of these higher forms of feeling over the lower is the determining thing in the formation of the character of the individual and of society.

All noble and pure character must be formed largely under the influence of the sentiments; and, more especially, of such sentiments as are awakened by the more important and nobler social relations, and under the guidance of the more important and purer of the artistic, moral, and religious ideals. A person of pure, exalted, and truly noble senti-

ments *is*, so far as feeling is concerned, a person of pure, exalted, and noble character.

In the estimate and, especially, in the practical cultivation of the sentiments, a distinction between sentiment and sentimentality needs constantly to be borne in mind. For there are certain manifestations of the forms of feeling, that are in themselves higher, which are weakening or exaggerated. Sympathy and pity are fine sentiments; but the former may easily become maudlin, and the latter may be felt and displayed in such way as to thwart or disgust the equally fine sentiments of honor or of justice. It is such sentiments as these—honor, justice, loyalty, reverence, and devotion to duty—which chiefly signify and promote genuineness and strength of character. Their basic qualities, and primary social importance, can never be safely neglected in the work of education. Even their exaggeration, as in the traditional educational system of Japan, is more productive of a high type of manhood and womanhood, than is a certain tendency to excessive sentimentality which has shown itself rather prominently in this country, in the most recent times. It is well to form Societies for the Prevention of Cruelty to Animals, Anti-Vivisection Societies, and what not, of similar sort; but it would be better to cultivate, both individually and socially, a more passionate and effective sentiment of justice in our courts of law, a higher and

more effective regard for honor and truthfulness in business, and a greater reverence toward parents, elders, and those distinguished for service in the church and in the state.

Several of the suggestions already made with regard to the teacher's function in arousing and training the emotions apply, with an added force, to his work in the interests of a well-formed character, as dependent upon the cultivation of the higher kinds of feeling, the so-called sentiments. Only, in the case of the sentiments, the work consists almost none at all, in a study of the best methods of their repression. It consists almost wholly, on the contrary, in arousing the feelings and directing them to the appropriate objects.

For the awakening of the sentiments a most valuable group of suggestions follows from the psychologically true fact of experience, that even the appetites, passions, and lower affections of human nature may be so cultured as to take on the form of a sentiment, or to become the promoter of some form of sentiment. Thus the natural passion of anger, when cultivated, develops into the sentiment of justice; indeed, without this passion of anger, the sentiment would be a cold and nerveless thing —merely an ineffective sort of idea. So the passion of jealousy may become the cultivated sentiment which safeguards reputation and the domestic life.

In all that has been said hitherto, it has been

assumed that the formation of character is dependent upon the training of the will. But by these words, "*the Will*," we must not understand, as seemed formerly to be implied in the current language of psychology, any separate faculty. The rather, are we to understand by the term, at least as used in this connection, the entire active side or aspect, of human nature. To *will* rightly and worthily involves, then, the connected and associated growth of all the different functions of the mental life. The development of the will is the development of the Self. And this is the end of education, so far as the individual is concerned. The function of the teacher culminates when he trains the pupil in habits of right choice. The pupil is then ready to be handed over to himself. How much complexity, and how great need of the nature being touched and influenced at many points, there is in this educative process, we may glimpse, when we consider what are the factors involved in every deliberate choice. These are (1) mental representation of two or more ends, regarded as dependent on human action; (2) excitement of some desire or sentiment, which appreciates these ends as having value; (3) deliberation, involving the estimate of these ends, and of the risks and difficulties connected with their attainment; (4) decision, or the bringing of the deliberation to a close by a so-called deed of will; (5) the

release of motor energy, with a view to carrying out the decision, or "executive volition." Think over this list of factors, fellow teachers, and consider at how many points and in how many ways, one person who is favorably placed, may influence the deliberate choice of another.

The training of will is, therefore, the most essential thing in the formation of character. Fundamentally considered, this, more than anything else, is what we understand by character—namely, a Self educated into habits of right choice.

The method and stages of such a training may readily be brought into connection with the truths and suggestions which have occupied us in all the previous lectures. Good habits of will involve the control of the bodily organs, the control of the emotions and passions, the control of the attention and the associated ideas and trains of thought. This training also involves the eliciting and fixing of the purposes upon ideals—of knowledge, conduct, art, social conditions, etc. And, finally, the training of good will involves the skilful dealing with different forms of bad will—such as impulsive will, obstinate will, and hesitating will.

In a word, I may sum up, in closing, this portion of an attempt at a teacher's Practical Philosophy, by reminding us that the culminating function of the professional teacher is the making of a person, or Self. For this purpose, the teacher is placed in

somewhat peculiar relations to his pupils, of a personal sort. Certain somewhat special forms of personal intercourse are committed to him. His position has its advantages and its disadvantages; but, on the whole, the former greatly predominate over the latter. And by the skilful and conscientious discharge of his manifold functions, he may succeed measurably well in the noblest kind of manufacture; this is the making of an improved kind of personal life.

Part II
THE EQUIPMENT OF THE TEACHER

LECTURE VII

THE EQUIPMENT OF THE TEACHER: AS SELF-CULTIVATION

That the professional teacher needs some special equipment for his work, is a statement which few, or none, would be found ready to dispute. Even the ditcher or navvy requires to learn the expert handling of spade and pickax. The artizan, the tradesman, the skilled laborer in any kind of enterprise must undergo some sort of apprenticeship, in order that he may know how to handle his tools, but more especially, in order that he may know how to conduct himself under the conditions ordinary to his form of employment; and, as well, in view of the possible conditions arising at any time of the emergencies peculiar to it. Those whose business it is to deal with any form of life, and to assist in its cultivation and development into higher and more useful and beautiful products, need to have the knowledge of an expert in order to assist the forces of nature in their efforts after a more perfect result. We have, then, schools for manual training, and agricultural and horticultural schools; and in Japan, the Government founds fishery institutes, as well as commercial

colleges. But a particularly long and elaborate course of education is supposed to be indispensable for equipping the individual to enter upon the practise of any of the three so-called "learned professions." The very words indicate the fixed opinion that no amount of native tact and good sense, however coupled with desultory and undirected reading, suffices to equip one for the practise of either medicine or the law, or for the services of the ministry.

Now, one of the important convictions which I am endeavoring to awaken, foster, and justify, in the minds of all my hearers, is just this: Teaching *is* a learned profession; it should be earnestly studied and practised with professional conscientiousness and professional pride. It follows, as a matter of course, that the professional teacher must have a fit professional equipment. It is with this principle in view that the state is founding Normal Schools and Teachers' Colleges, is more and more requiring an advanced education of the candidates for its positions; and is making more difficult to pass, the examinations which it holds before the candidates, at the entrance to these positions.

I am now going to raise certain inquiries, and make certain suggestions, regarding the proper equipment for the professional teacher. In doing this I shall continue to hold, even more firmly if

possible, to the point of view already taken. This leads me to say at once, that the all-inclusive equipment for the successful fulfilment of the obligations of this particular kind of personal relation, is that the teacher shall be the right kind of a person. To say this, of course, defines nothing; but it calls us back to our original point of view. Just as the teacher's work with the pupil culminates in the forming of character, so the most important and comprehensive equipment for the doing of this work, is the possession of a sound and high-toned character.

In order the better to understand the relation between the teacher's work and the teacher's equipment, in this aspect of both, it is worth while to dwell for a few moments upon the conception of character. This word, like all others, may be used with a variety of meanings and with a broader or narrower significance. As I wish to employ it, however, it emphasizes the comprehensiveness of character. A whole treatise on ethics would be required to elaborate this thought, but, so important is it for my immediate purposes, that I am going to run some risk of wearying you with commonplaces by speaking at considerable length concerning the subject.

In the first place, I call your attention to the somewhat neglected truth, that a sound and noble character involves and requires self-cultivation of

the intellect and of the powers of thinking clearly and comprehensively. There have been in this country so many triumphs, amounting to seeming, if not really great successes, on the part of uneducated and so-called self-made men, that the necessity of a trained mind for a good and successful living, in any pursuit or calling, has been underestimated or suppressed. But two things are to be noted about all this. These really successful men have with few exceptions, given great diligence and attention to the self-training of their minds; and they have, with scarcely more exceptions, either openly or secretly lamented their lack of early and prolonged education. It is, in general, only vulgar and unscrupulous politicians, and equally vulgar and unscrupulous business men,—both of whom are persons of bad character,—who are wont to disesteem the prolonged discipline of the mind, under the influences of the more advanced forms of education. This, our attitude toward the moral obligation to secure as much as possible of intellectual growth, is psychologically, ethically, and historically justifiable.

In defense of this position, I pass on to say that voluntary ignorance, or failure to discipline to their right use the intellectual faculties, is wrongdoing and is surely productive of an unsound and ignoble character. The pupil in the higher grades of the public school, but especially in college or in

the university, who shirks or scamps his work, is not simply guilty of something inexpedient, but also of something immoral. And the teacher, who does not do his best to impress the pupil with this fact, fails of his opportunity as a former of sound and noble moral character. Nature puts a premium on brains, and Heaven exacts a penalty for their misuse or disuse.

Not only is the true theory of the virtues and the practise of virtuous living dependent upon the cultivation of the intellect, but there are certain of the virtues, the very nature of which entitles them to be called "virtues of the intellect." This is not because they do not, as do all the other virtues, involve right feeling and the exercise of will, but because they especially call into activity the intellectual faculties, and because they require the cultivation of the intellect for their own best development. Such are the virtues of wisdom, justness, trueness, etc. The individual man can not attain a high degree of wisdom,—a virtue which is, essentially, the employment of mind, with its discriminating and reasoning powers, in the selection of means and ends which correspond to moral ideals,—without a trained mind. It is not on the bench alone, but also on the teacher's platform that the sharpest uses of a trained intellect are needed, in order to discriminate what is just, and to devise ways for seeing that justice is actually

done. And nothing more effectually undermines a teacher's influence for good over his pupils than to lose the reputation of being a *just* person. Nor is there lack of true insight in the popular saying that such or such a person does "not know enough to tell the truth, even if he wanted to." What can, indeed, be more obvious than that trained judgment is the prime requisite, and next to good will indispensable, for the practise of wisdom, justness, and trueness, in the professional equipment of the teacher?

And, finally, how can one person hope to stimulate, and assist, and direct, the mental training of another, without having passed through the stages of mental self-culture or without manifesting a constant and serious interest in mental self-culture?

Even more obviously true is it that a sound and noble character involves self-cultivation of the emotions and sentiments. This is, indeed, so obvious and generally acknowledged as scarcely to need elaboration. Everybody recognizes the truth that "good character" implies the control of the appetites and passions, and of the so-called lower emotions. That the finest character is dependent upon the strength and refinement of the sentiments, the higher forms of feeling, is equally true, if not so obvious and universally acknowledged. To take an instance: Gratitude is, I fear, rather a rare form

of the noblest sentiments, to express itself in the relations maintained between teacher and pupil in this country at the present time. There still exists a commendable degree of this virtue in the attitude of the children of the socially lower classes—more especially among foreigners—toward the teacher who has won their confidence and affection. In the Orient, as I can testify from a large experience and with a full heart, it is much more admirably strong and tender, than is wont to be the case with us, if we happen to have our work with the children of the rich and socially higher classes. Here is a sentiment, to miss the exercise and cultivation of which is a dire calamity for the pupil; but which the teacher can not, from the very nature of the case, cultivate as directed toward himself. And there are many obstacles, some of which may easily render his attempt ridiculous, even if he attempts to awaken the sentiment toward others most intimately related to the pupil. How can we expect to make the child, by any process of exhortation or instruction, grateful toward the drunken father who beats him, or the shiftless mother who neglects him; or the young man or young woman, grateful toward parents who are themselves living selfishly, and who have reared their children to begin life with the same selfish aims and low estimates of life's values? There would seem, then, to be left only the way of example for the cultivation of the

virtuous sentiment of gratitude. Perhaps if the teachers would show before their pupils more gratitude toward the men and women who taught them, they would in this round-about way do the utmost to cultivate this noble sentiment.

The same difficulties do not, however, accompany the teacher's attempts to cultivate in himself, and by way of example in his pupils, the sentiments of loyalty, benevolence, love of truth and justice, and the feelings evoked by the appreciation of beauty and of moral excellence. All these forces of fine character contribute to that equipment of the teacher which is most essential to the highest success in the work of education.

For, just as there are important gifts and acquisitions of the moral sort, which are fittingly spoken of as "virtues of the intellect," so there are equally important gifts and acquisitions which may, with equal propriety, be spoken of as "virtues of the heart." Such virtues show themselves in the hospitable, kind, gentle and polite treatment of our fellows, irrespective of race, wealth, or social position. I am inclined to say of teachers in the public-school system of the United States, at the present time, what I am quite ready to say of the ministry of today, that the most useful of all qualifications is that they should be real gentlemen, that they should be real ladies. Gentleness in manners is quite compatible with firmness in judgment and

will; and politeness, where it proceeds from a kindly disposition and from acquaintance with the forms of behavior expected in genuinely "good society," is no insignificant virtue. Nothing can be further from the truth than the notion that roughness, and bluffness, and coarseness, are indicative of a courageous and strong character.

But, above all, does a sound and noble character involve a disciplined and self-controlled will. Indeed, here is the central point of all the self-cultivation of character. I have already remarked upon the fact that, in the earlier stages of education the active use of the faculties of the learner must be to a large extent, induced or forced by extraneous motives. But if the process of coaxing and forcing succeeds, these so-called active powers become trained to a higher form of *self*-activity, and finally become thoroughly enlisted in the interests of *self*-cultivation. It is, of course, man's power of self-control that makes him able, as the lower animals are not able, to cultivate himself. If any one were inclined to dispute the distinction which I made in an earlier lecture between the education of the human being and the training of the animals, even he would scarcely have the courage to maintain that the animals in general can become thoroughly interested in gaining for themselves a higher degree of self-culture, by the voluntary and persistent adoption of a course of self-

education. But this is precisely what the human being may be educated to do. And it is precisely what every professional teacher is in duty bound to do. His position, in the exercise of the function of forming the character of others puts him under obligation to undertake and diligently to pursue the self-cultivation of character.

Again, we may notice that a third class of the most important forms of virtuous living emphasizes the power of self-control; they may, therefore, not inappropriately, be called "virtues of the will." Such virtues are courage, or the control over our fears; temperance, or the control over our appetites and passions; and constancy, or the kind of will which holds the individual steadily on his way in the face of obstacles and of disappointment, and which is the opposite of the prevalent fickleness. No other class of persons, I maintain, need more of these fundamental virtues of the will, than do the teachers of the country at the present time. The courage required by the common soldier in our army, or by the midshipman in our navy, under existing circumstances, bears no comparison with that required by the country schoolma'am, or the teacher of a ward school in any of our cities, as she faces her pupils at the beginning of her first day's task with them. And I must say that I very much doubt whether those gentlemen, in case of a call to a real and desperate fighting, would acquit

themselves so well as does the average woman teacher when she is put to the test in the manner of her profession.

If the comprehensiveness of what we call character is made evident when we consider the subject from the psychological point of view, so also is the worth of character, when we consider it from the ethical point of view. According to the sayings of the great philosopher, Immanuel Kant, the only thing of an absolutely unconditioned worth is a "Good Will." And by a good will, as he employed the term, we may understand a self-determined and self-cultivated good character.

In illustrating this truth, we may profitably employ the common distinction of things that have *value* or *worth,* into instrumental values, or things that are valuable as means to ends, and unconditioned values, or things that have value in themselves. It is difficult to maintain this distinction throughout in any absolute way. But we may say that happiness, truth, beauty, and moral goodness, are all ends to be sought in some sort for their own sake; and for the seeking of which we think it right to use other things called "good," as means useful to the attainment of these ends. I shall not argue the case with utilitarianism, which claims that morality is a good only because it is an end to happiness; or with pragmatism, so-called, which has made the utterly vain and even mischievous attempt

to resolve the good of truth into some form of the useful for practical purposes. For the end I have in view in this course of lectures—it has already been made clear—is not the establishment of a psychology or a philosophy of education, but a survey of the grounds on which we may place our estimate of our ethical opportunities and responsibilities as professional teachers. But this purpose of mine has already led us to place the highest estimate upon the worth of character as a necessity for the teacher's equipment. It is a sound and noble personality in which all the things of highest worth find their most complete realization. Such a personality unites, in a manner not to be paralleled elsewhere, the good things of happiness, truth, beauty, and moral excellence. A society composed of such persons would, if it could be attained, realize the ideal of a supreme and unconditioned worth. But it is only as composed of individuals, who are self-cultivated in such a character, that this social ideal can ever be progressively and approximately realized. Now the function of the teacher is to assist in an exceedingly important and effective way, in the promotion of this individual and social ideal. But in order to render valid assistance the teacher must undertake the self-cultivation of the same ideal. For it is not by fault-finding or by exhortation that the securing of this sort of equipment will come to be prized and

sought after by our profession; nor is it by giving glowing but largely falsified certificates to school-teachers' agencies, or to college presidents, or to principals and superintendents, that success can be guaranteed. It must, the rather, be by way of each one of us making the growth of such a character a matter of aspiration, so as to afford a stimulus and a pattern for our pupils and for one another.

In carrying out our aspirations for this kind of equipment, however, we must not forget or neglect the consideration of method. Here the doctrine of method is an essential part of the very conception itself. As we have already seen, the attainment of a high-class character is possible only by the method of self-cultivation. It can not be absorbed or made a matter of gift, or expected as a chance growth. We may employ others to make for us all manner of things that are good as means toward the ultimate ends of life. We can purchase houses, clothing, transportation, books, toys, or jewelry, or bric-a-brac. We may go to external nature and ask her to grow for us her grains and her fruits, or to yield up to us her stores of metal—of iron, silver and gold. We may resort to books and to the living teacher for information, for stores of knowledge, and for the happiness which good literature and improving conversation can bestow. But, in the last resort, we must make our characters for ourselves. Inheritance, environment, and personal

influence largely determine, without doubt, what that character will ultimately be. Only as these things arouse and guide, or else deaden and blind our very Selves in the work of taking themselves in hand and making out of the raw material furnished by ancestry and surroundings, the finest possible product, will success be attained.

We recur again, to our most comprehensive point of standing and of observation: The very conception of character is such as to make it the most important part of the teacher's equipment for the successful discharge of his most important function. This function is a species of personal intercourse. Its culminating interest is the forming of personal character. The teacher must, then, himself possess this right character; and to get it is possible only through self-culture.

But now the question arises: How shall this thing of highest value—a sound and noble character—be brought into requisition and made of practical use in the teacher's work of education? The negative side of the answer to this question receives abundant, and sometimes more than abundant, emphasis and attention. A bad and ignoble character makes impossible the highest success in the work of education. But how does a good and noble character positively contribute to the success of the person engaged in the work of education? This is a question which is not usually made so prominent,

and the answer to which is not, at first blush, quite so evident.

It is by no means true that the most obviously virtuous—certainly not the most conspicuously "goody-goody"—teachers are also the conspicuously most successful with their pupils in the work of education. Plainly, then, in order to make our theory tally with the facts, we must interpret the theory liberally, and scrutinize the facts critically. But for this we have already prepared the way. The virtuous character which we have been commending is virile and adaptable to the actual conditions of human life, in its present imperfect and confusing social environment; and the success at which the conscientious teacher is aiming, may be something quite inaccurately measured by the rating of examination papers, or the certificates of school-boards, or even the temporary estimates of the pupils themselves.

Taking all the variable and uncertain factors into the account, it is only reasonable to expect that good character will go a long way toward preventing certain mistakes which are highly injurious, or even fatal, to the best success of the teacher. Such are the mistakes of habitual deceit or lying, of hasty injustice or more deliberate partiality, of unkindness and cruelty, of indifference or contempt, of self-indulgence or laziness, of shamming or pretense. Such are some of those breaches of

good conduct to which we teachers are continually tempted and peculiarly liable. For the teacher, whose attitude toward the scholastic improvement and moral welfare of his pupils is one of habitual indifference or open contempt, I, for my part, have absolutely no respect, no matter how brilliant his scholarship, or seemingly successful, as judged by his own imperfect standards, his work may be. But I suppose there are few of us who would not feel compelled to plead guilty to occasional fits of only half-excusable laziness, and to not more than half-justifiable concealing, rather than confessing, of our ignorance, and so of incurring before our own consciences, at least, the charge of shamming or pretense. Indeed, it may be a legitimate subject for casuistical inquiry: "How much shamming and pretense of knowledge is morally justifiable on the teacher's part? Is it one-half, or two-thirds, as much as the doctor is justified in employing?" In neither case will the patient permit the one looked to as an authority, discreetly to preserve silence. But, in neither case can the authority be always confessing ignorance without impairing all semblance of being an authority. Like all questions of conduct, these demand for their practical solution experience and tact, that are backed up and enforced by a sound and noble character. And without such a character, no amount of learning, or skill in the use of method, can enable the teacher

to substitute for the deficiency in equipment which is occasioned by such immoralities as these.

On the contrary, the possession of a sound and noble character secures for the teacher the following, among other, advantages and their results. This it inevitably does, because the central thing about such a character is that right-royal "*good will,*" which shows its goodness by fixing a steadfast and intelligent purpose on the bringing about of the desired results. Such a will guides the personality in self-development, and works the silent, but powerful effects of an example approved by others. In the Orient, although the conception of the value of personal life, as applied to every individual, still lags far behind the height to which the Christian religion, and the prevalent form of political development, have raised the same conception among the Western nations, the effect of personal influence as proceeding from certain great and selected examples is made much more of in their system of education than is the case with us. The Confucian doctrine of Heaven's dealing with nations implies the inestimable influence for good or for evil, of the example of the supreme ruler of the nation. This, you will remember, is the philosophy of history which underlies the narratives of the Old Testament. High up in the scale of this kind of influence, the teacher is placed by this Oriental conception and its corresponding form of

practise. The good teacher is something more than an instructor in the current sciences; he is a rabbi, a master, a person who is wise and worthy of being copied in his views of life, and in his practical ways of living. Perhaps we can never establish in our country this ancient, Oriental estimate of the power and the value of the teacher's example, upon the young and upon the whole national life. Perhaps, too, we ought not to wish to establish it. But we can not abrogate, and it is highly desirable that we should not further diminish, the psychological laws which will always make the moral character of the teachers of any land, by their example, one of the most powerful of all influences over the moral character of the people of the land.

Furthermore: The higher our estimate of the value of varied and exact knowledge of subjects and of methods becomes, as a necessary part of the equipment of the successful teacher, the higher must rise also our estimate of that other kind of equipment which consists in the possession of a sound and noble character. For it furnishes the purpose, which leads and stimulates the person whose purpose it is, to attain and to develop all the other more important factors in the equipment of the professional teacher for the most successful discharge of his function. This purpose will do all that is wise, under the circumstances of the individual, to provide means for the necessary

growth of knowledge, the improvment of one's standing in science, and one's skill in the right use of method.

But, especially, does good will tend to cultivate those relations of confidence, admiring trust, and even personal affection, which favor so powerfully the ability of the teacher to discharge successfully the daily duties, and to seize the opportunities, of his appointed task.

I have little doubt that this lecture has seemed to some of you almost intolerably solemn and sermon-like; and, perhaps correspondingly depressing rather than inspiring in its aim to stimulate *self-cultivation of character* as the most important equipment for the best success in the work of education. I take pleasure, therefore, in concluding the subject with some remarks which may serve to lighten the feeling of downward pressure. This self-cultivation of character is not to be attained by over-much study of treatises on pedagogy, or even by prolonged prayer and excessive fasting. It is, the rather, to be grown into by the cheerful and faithful discharge of the daily duties, with eyes open to unprejudiced and unselfish observation, and with the periods of work interrupted by sufficient rest and recreation. Peculiarly happy is that teacher who sincerely loves the work of teaching, and who is, therefore, most likely to be happy in this work.

And the self-cultivation of character does not bind us to try to be precisely like anybody else that is, or has been, or ever will be; but to aim at growing into the best kind of selves that our very own selves can be. In all corporate enterprises that employ a considerable number of persons, a certain amount of system, and of uniformity of aim and method must be insisted upon. An educational system, as well as an army, the civil service, the routine of business, demand some things that tend to give a semblance of likeness to all the persons who engage in the work of the whole. But the deeper varieties and dissimilarities of character remain. And in the teacher's cultivation of character, and expression of character in the work of teaching, nothing approaching a very strict uniformity should be either expected or sought.

Frankly, then: I "take little stock" in the attempt to turn out numbers of teachers who seem to be alike, or who all teach alike. I would, in general, say to the accepted candidate: "Here you are, a man or a woman, supposed to be fitted for the position and the work which you assume to take. We do not exhort you; we do not dictate to you. You have our sympathy; in all ways essentially right, and for you actually successful, you shall have our support. Go in, and win. Your own real success, in your own chosen way, will be your highest reward."

LECTURE VIII

THE EQUIPMENT OF THE TEACHER: AS GROWTH IN KNOWLEDGE

It has already been made apparent that a certain spirit of acquisitiveness and docility, with its result in the development of the intellectual faculties and in the growth of knowledge, are essential elements to the formation of a sound and noble character. That wisdom is a virtue is only a commonplace of morals. But, wisdom I have characterized as a virtue of the intellect. It enters into that sort of character which is at the same time the chief aim of education and also the most important qualification for the person fitted to take the active part in promoting the cause of public education. This indirect way, however, of emphasizing the truth that the professional teacher should be a "particularly knowing person" is surely not enough. A special kind and degree of knowledge is, of course, an essential part of the requisite equipment of the professional teacher. Just as truly as the lawyer professes a special kind and degree of knowledge of the law; the physician of physiology, medicine and hygiene, and the minister, of religion; so truly does the teacher *profess* the special kind and degree of

knowledge which his proposal to practise in the field of education demands. And like the professional lawyer, physician, or minister, if the "educationalist" does not have what he professes, he runs the risk of being justly set down as a quack or a charlatan. The kind and the degree of knowledge professed may be pretty strictly limited, as it was in the case of the colored preacher who admitted that it was "poor preach" for poor pay; or of that other minister whose deacon objected to paying him this year for preaching the same sermons for which he had been paid the year before; or of the ambitious young Japanese, who advertised for a moderate stipend to teach the English language as far as the letter K. But the teacher must render some equivalent by way of imparting knowledge; and this implies the possession on his own part, of the knowledge which it is promised to impart.

In order, then, to lay on our consciences the duty and the opportunity of possessing ourselves of this necessary part of our equipment as professional teachers, we must give some attention to the conditions and laws under which comes the acquirement of all professional knowledge. The most inclusive of these regulative principles may be stated in this familiar practical way: The teacher can no more than the pupil, *have* knowledge without *gaining* it by his own endeavors. For knowledge is pre-

eminently one of those "good things," all of which, according to the old Greek proverb, "the gods sell to men," only if they are willing "to pay the price in toil." And the very conditions which surround the system of education in the present day, and which determine the daily tasks both within and without the classroom, are such that the work of self-education, in the growth of knowledge, is never done. Most of us, who went through a long process of training, in many subjects and in various institutions of a rising grade in their claims to "*finish*" the education of their pupils, can remember something of the feeling of freedom and elation, with which we passed our last examination and finished our last graduating exercises. The period of learning seemed over, perhaps; at any rate, we had been dubbed "bachelors" or "masters" of the arts or of science; or even doctors of philosophy and "educationalists," qualified with the possession of a certificate of the highest class. But if we indulged ourselves for any lengthy period in the pleasing illusion that now, for us, the age of the student and the learner was over, it was precisely from that period that the decay of our fitness to be a teacher at all, most significantly began. For the work of learning can never be separated from the work of teaching.

The declaration which I have just made might be enforced by reference backward to what has

already been said about the nature of all human knowledge, and about the conditions of the development of the intellectual faculties of the individual. But it is better to enforce the same declaration by the broader, historical view, as it applies to the acquirement of knowledge by the race; and especially, in the most modern times. Every branch of human knowledge is, and always has been, a continuous and unceasing development. But within the last century, and even within the last two decades, this development has been so startlingly rapid as greatly to modify all the so-called positive sciences, and quite radically to change some of them. Even the most abstract and "exact"—as we used to call them—of the sciences, such as pure mathematics and pure logic, which were formerly supposed to have the characteristics of a closed system of unquestioned assumptions and demonstrated conclusions, have been greatly disturbed, and are not yet made over anew. At any rate, the teacher who knows them only as they were developed fifty, and even twenty, years ago, can scarcely be said to know them well at all. But especially true is this rapid development, resulting in the discovery of innumerable new facts, the adoption of new points of view, the overthrow of old laws, and the forthputting of new hypotheses—not to say, as yet, the establishment of a body of wholly new principles—of such applied sciences as physics, chemistry, biol-

ogy; of the descriptive sciences of geography, history, etc.; and of the psychological sciences of economics, anthropology, ethics, etc.

To expect any teacher who professes any one of these sciences—and almost every teacher in our public schools, and most of our teachers in the smaller colleges, are obliged to profess several of them—to make himself really and truly possessed of all this newly developed knowledge, is to expect the impossible. And the effort to exact from a candidate any such profession is a form of cruelty which results in hypocrisy and shamming on the part of both those who appoint the teachers and also of the teachers appointed. On the other hand, the effort to teach any considerable part of this newly developed knowledge, or pretense of knowledge, as much of it really is, results in that system of cramming with a multiplicity of ill-digested and undigestible material, which is one principal curse of the modern system of public and university education in this country.

Any person, however, who essayed to teach any one of these subjects, with no equipment in the form of a knowledge of some of its recent developments, would be sadly handicapped, and guiltily so, unless his previous conditions had made the acquisition of such knowledge impossible. Even in the latter case, one would be inclined to add that so unfortunate a person ought not to teach at all, if

any other more competent candidate can be found for the place, or if he can get any other sort of work than teaching which he can the better do. But what I wish especially to emphasize in this connection is the obligation of the teacher to be always learning, if not from the love of learning as a gratification of the noble thirst for knowledge, at least from the conscientious conviction that constant learning is indispensable for success in teaching; and, as well, that the development of knowledge in the race makes constant learning necessary to the claim to know anything at all, really and to good purpose.

A few words may be of use in this connection as suggesting the relative values of the different means available by the average teacher for getting possession of some of this new knowledge, and so of complying with the necessity for constant growth of knowledge as a part of his professional equipment. The different sources of supply of this commodity available, increasingly, even for teachers in the most isolated and out-of-the-way places, may be conveniently divided into the following four: (1) observation; (2) reading; (3) *viva voce* instruction, by conversation, lectures, etc.; and (4) reflection. The second and third of these means are, indeed, not always available for every teacher, but the first and fourth always are, and they are not the least important. Let us consider a point or two with regard

to each one of the four. Of course, the daily practise of the teacher keeps constantly before the eye and the mind the two most important objects for his attentive and interested and profitable observation. These are the teacher himself and his pupil. These two persons—so the whole course of our theorizing runs in this attempt to establish a "Teachers' Practical Philosophy"—are the main elements in all the educative process. Its success will be determined by the issues of the special kind of intercourse which takes place between these two persons. Now, watching the pupils sharply, but not too sharply, for there are some things which it is desirable that the teacher should not see, is a highly praised way of gaining such knowledge as the teacher needs to have. But how about observing ourselves with a nearly equal sharpness and diligence? Surely this kind of observation may be productive of a very desirable sort of critical knowledge. In all the physico-chemical, natural and psychological sciences, there is much that is happening in our own physical and social environment, no matter how restricted that environment may be, which may add to our stock of new and useful knowledge.

In speaking of the second source available for the unceasing growth of knowledge, the reading of books, I am strongly tempted to inveigh lengthily and violently against the meaness of the so-called

educated public in America, with respect to the buying and study of good books. In all the grades of our educational system, even including the professional schools (with, perhaps, the single exception of the schools of medicine) it is increasingly difficult to secure among the students the private ownership and diligent study of thorough books. To give an example: When I was in college, there were few, or none, who thought it possible to pursue the study of the classical languages, without owning at least a half share in both a Greek and a Latin lexicon, at a cost of five dollars each. And boys were much poorer then than now, and squandered almost nothing on athletics. Now, however, there is not more than one in twenty of the students of the classics who aims to have more than a meagre vocabulary at the end of his text-book, or a "pony," to assist him in a hasty guessing at the proper interpretation of the foreign words. The libraries of the ministers also show that they are doing little solid reading; even their pursuit of theology and of Biblical learning can scarcely be dignified with the name of reflective study of these professional subjects. How far, if at all, the teachers of so-called secular subjects are superior, in their eagerness to acquire, and willingness to pay for, and diligence to use, thorough books, I leave it for you to say. But I have little respect for a teacher who has no ambition to accu-

mulate something of a library of such books; and I have considerable admiration for the teacher who is willing to deny himself tickets to a baseball game, or a new pair of gloves, in order to obtain, by honorable purchase, a coveted new book.

The means of growth in knowledge, which are open to us all, by way of frequenting lectures of the occasional kind, or attending conventions and summer-schools, or exchanging views in conversation, may seem of exaggerated importance as compared with their cost in time, money, and nervous energy; but their great value can not be denied. The trouble is that those who are most talkative and ready to push for a place on the program, are by no means always best worthy of being listened to with the hope of receiving helpful instruction.

But, to enhance the beneficial effects, and to minimize the injurious effects, of all the other means for growing in knowledge, we have always in our power the fourth, and in some respects the most effective means of all; and this consists in reflection. What we have observed, what we have read, what we have heard, that we can think over, when the quiet hour or the quiet minutes come. I know that alas, many of our hard-worked teachers have far too few such hours, or even minutes. I know that all our American life is far too much arranged and conducted in a manner to make reflection difficult or impossible. Still, we can all of us

at times choose to forego some other things which we should like to do, and occasionally we can even refuse to do some things which we seem to be required to do, in order to get a little time to spend with our own thoughts. I know of no more valuable advice to keep reiterating in the ears of the professional teacher who aspires after a valid increase in his available stock of knowledge than this: "Think it over, and think it over again, until you make its affirmation or denial your very own!"

Back of the use of all means for acquiring knowledge, however, there is implied the continual exercise of a certain spirit on the part of the professional teacher. This may be called the spirit of the learner, of the would-be knower, of the scholar. Its principal characteristics are of a semi-ethical nature, and therefore depend largely on the possession and development of a sound and noble character.

First of all the factors to be discerned in the spirit of the learner is intellectual curiosity, or the desire to know. This is sometimes spoken of as the love of knowledge "for its own sake." But we can not regard knowledge as an *entity,* having an existence and a value of itself and apart from knowing minds. We may desire knowledge for our own mind's sake, and for the sake of other minds, who may be influenced by us. For it is human to desire to know; and the longing and the

effort after knowledge is much more honorable and profitable than the ambition to be rich, or to have political power. Nothing is more foolish or more despicable than the attempt of the wealthy man, or the successful politician, to exalt his ambition above that of the scholar on the ground of its superior practicality. That was a scathing, though sufficiently gruesome, answer of old Carlyle, who reminded the English "buck," when he was sneering at the "men of ideas" in France, that the Frenchmen of the next generation were using the tanned hides of such fellows as he to bind the books of the men of ideas, withal (an actual fact). "All men," said the great Greek philosopher Aristotle, "have by nature a desire for knowledge." This same saying, Dante made a motto of in his Divine Comedy. If the spur of intellectual curiosity were withdrawn from man's breast, and its product in the shape of the men of ideas and ideals were to cease, all the falsely so-called "practical men" in the world would not suffice to advance science or to secure an improved social development. Now there is much in the work of the teacher, especially where it is apart from the intellectual and social centers and among dull and uninterested pupils, which tends to deaden the spirit of intellectual curiosity. We ask ourselves, perhaps, "What is the use of learning more, when so little use is called for, of what we already know?" "To keep up the spirit of

the learner''—such may be at all times our sufficient answer.

Docility, or the spirit of teachableness, is another characteristic of the person who longs for an increased possession of knowledge. Since Socrates, and before, it has been clear to the thoughtful, that the greater the knowledge, the more sincere the confession of ignorance. All the wonderful recent growths of all the positive sciences have only made more numerous, impressive, and mysterious, the problems which remain to be solved. The very function of teaching tends to cultivate a certain assumption of authority, of finality, which may degenerate into an unwarrantable pride of knowledge, or that ''cock-sureness'' about one's own opinions and views, which is decidedly unfavorable to all growth of knowledge. But, coupled with that firmness of tenure upon the truth, that assurance of knowing, which the teacher is entitled to have, there should always go an unlimited willingness to learn, a modest docility, a genuine spirit of teachableness.

Fidelity is also an important factor of the spirit necessary to the continuous acquisition of knowledge. It is fidelity which secures the improvement of opportunity. Indeed, this virtue in the Confucian ethics, especially as its system has developed in Japan, has been made a sort of central and controlling virtue. Faithful in learning is the counter-

part, the full complement, of faithful in teaching. And the teacher who is faithful as a scholar sets the pace to the fidelity in learning of the pupils under him.

When these other factors are combined with patience—that especially difficult virtue for all ambitious minds—we have completed the slow-burning but effective enthusiasm for knowledge which leads to a continuous growth in its possession.

With such innumerable kinds and infinite degrees of knowledge open to the ambitious teacher, there is danger of confusion of purpose leading to ultimate bewilderment; and there is imminent and pressing need of selection. Into this jar of the rich fruits of modern science, we must not thrust a childish hand, and fill it so full of unselected sweet stuffs as to be unable to get the hand out again without emptying it of its choicest contents. What kind of knowledge, then, is required by the teacher in order to comply with a reasonable demand for the most serviceable equipment of knowledge? What shall I try to know something of, and what shall I be contented to know little or nothing about? And if I try to learn anything about this and that, how much shall I try to know about this, and how much about that? To answer such questions as these, and by their answer to limit in a practical way, and to select in a wise way, the subjects and the proportions of our various knowledges, affords

some of the most difficult problems to the conscientious teacher.

It has been well said, as bearing on the selection of studies for the curriculum of the higher education, that "every educated man should know a little of many things, and as much as possible of some one thing." The saying expresses certain fundamental principles which apply to all the advanced stages of education, and so in some degree to the self-education of the teacher. It is a most fortunate thing for any one of our profession, when he is set to teach chiefly or solely those things about which he knows most, and about the knowledge of which he has most of enthusiasm and affection. But this can scarcely be the happy lot of those engaged in the earlier stages of the system of public education. And indeed, it is not true, nor likely soon to become true, of the majority of the professors in our smaller colleges. On the other hand, much more might be done than is now done, toward making it in a measure true even of the teachers of the public primary and secondary schools. There is, for example, no insuperable obstacle to making the teaching of spelling, or of reading, or of arithmetic, a sort of specialty; or in the way of one's coming to be something of a local celebrity in this kind of teaching; or of getting up a real enthusiasm in doing well this elementary sort of work; or even of contributing something

by way of the improvement of method, to the profession at large. I am sure that I should rather win success as a teacher of spelling in some ward school of the lower grades, than fail as a teacher of ethics in some university, or of systematic theology in some theological seminary.

But in case there are none of the subjects in which it is our special duty to give instruction, to possess an increased knowledge of which excites our enthusiastic effort, there is still another way open for securing the benefits of intellectual stimulus and of the scientific specialist's method of study. We may teach reading, and be devoted to the study of German literature; we may teach spelling, and be devoted to American history; we may teach mathematics, and be devoted to botany. And if the influence of our devotions, in their control over time and endeavor is kept within proper limits, it will assist, rather than hinder, our success in whatever may be the character of the work to which we are appointed as teachers. I have no hesitation, then, in advising you: "Have a hobby, a specialty, a something in the form of an intellectual pursuit, which you are following with love and zeal, and with a view to get out of it all that there is in it." In this way you will be able the better to comply with those two—seemingly almost incompatible—demands which are made upon the teacher, for a

special degree, both of many knowledges, and of some special kind of knowledge.

Let us now briefly consider what these two demands are, and what is the possibility of a reasonable compliance with them. And, first, the teacher needs to have the appearance of being a "well-informed person." This is eminently desirable, not only for its influence over his pupils, their parents, and the community at large, but also as an important part of his equipment for the successful exercise of the teaching function. There is, no doubt, an excessive and absurd demand made upon the average teacher, to be a veritable fountain-head of every kind of wisdom and knowledge. I have myself been supposed to be an expert, and have been consulted as such, on subjects ranging all the way from the most rational conception of God to the most approved way of disposing of a crop of potatoes. Excessive and absurd as many of these demands are, there is another and more reasonable aspect to this whole way of looking upon the proper equipment of the teacher. He should be a person "well-informed" on many subjects, a person of much so-called "general intelligence." For, the process of education through which he has already gone, and the unceasing process of self-cultivation through which he is in duty bound to be going, implies as much as this. It will not do for him to assume that because he is teaching

psychology, he does not need to know anything of economics or history; or because he is teaching French, that he can afford to be wholly ignorant of the most obvious modern discoveries in physics and chemistry; or even because he is teaching reading and spelling, that all the business and politics of the nation do not concern him. Moreover, the acquiring of knowledge on all these subjects and on all subjects, sharpens the wits, and trains the faculties, for their application to some special task; while many of them so dovetail in together that increase in knowledge of any one of a large group is an essential gain to the amount of knowledge possessed about any other belonging to the same group or to allied groups.

But the second of these two demands made upon the professional teacher is even more important. It is for a good deal of a certain kind of knowledge. The teacher must know something more than does the average man or woman of the science of the subjects which he professes to be able to teach. The knowledge that is professed, should be, in the truest and highest meaning of the word, *possessed.* But "possession" means something more than a superficial acquaintance. It means that the knowledge must be (1) thorough, (2) accurate, (3) comprehensive—so inwrought into the texture of the mind, as it were, as to become the person's very own. This is necessary in order to have the knowledge

ready for natural and spontaneous expression. In a word, the knowledge must have become *science.*

The chief characteristics of the knowledge that has become "science," in the most generous and fair application of the latter word, are the following. Such knowledge is known to some extent at least, in its grounds or reasons. It essays, and to some extent, at least, it offers, a tenable explanation of the information it imparts. It is true, there are many forms of science which still remain in the descriptive stage; there are some which will, perhaps, always remain largely in this stage. But science longs to answer the question, Why? The skilful teacher never checks this question as it spontaneously rises to the lips of the child. It is the teacher's great chance, the best proof of an awakening intelligence. And, therefore, the teacher is always asking of himself, and of others, and of the books he reads, this same question, Why? And as to the knowledge of fact, the knowledge of "The Why" is added, the science of the subject grows. Closely connected with this characteristic of really scientific knowledge, is another—namely, that science includes the knowledge of its own method of ascertainment, and of the nature of its proof. To our dying day the wisest one of us all will have to take on the authority of others the major part of what he may properly claim to know. But as much as possible, the ones among us

who are ambitious to have a knowledge worthy to be called scientific, will wish to know as much as possible, how these very authorities came to know what they claim to know; and upon what measure and kind of evidence their claim can be reposed.

For the professional teacher, however, it is an especially valuable quality of the knowledge that is well and thoroughly *possessed,* that it is usually "communicable" knowledge. If we are to impart knowledge to others, our own knowing must be in the form, so to say, of a transmissible possession. In saying this, however, I do not in any way contradict, or abate in value, what was formerly said about the psychological truth that the transmission of knowledge requires that the person to whom the transfer is made, shall bear an important active part in the entire process. For education involves a species of conduct in which two persons are involved in almost equally important ways.

I bring the treatment of this subject to a close by speaking briefly of some of the more important ways in which the teacher's equipment of knowledge is of practical use in the discharge of the work of teaching. The professional teacher in the schoolroom, like the professional teacher in the pulpit or on the judge's bench, or on the political platform, may easily proclaim, as tho he knew it to be true, a great deal which really is not true. And no doubt in each of these three cases, the pretense

of knowledge will go some distance toward making up for the lack of real knowledge. Perhaps, also, in neither of these cases is the saying of our greatest American wit always applicable: "It is better not to know so much, than to know so much that isn't so." But I wish to call your attention to certain considerations which lie deeper than any that may be appealed to in these ways.

The true possession and judicious use of knowledge makes the teacher influential as an inspiring example. Many a young mind is stimulated in this manner, to a practical admiration for knowledge, and to an active ambition to attain knowledge, like that which he sees, or imagines his teacher to possess. To see that knowledge *is* power, as the maxim is illustrated in a personal example, is better than to listen to the verbal reiteration of the maxim.

It is the possession of knowledge about any subject, which strongly tends to make just that subject most interesting to both teacher and pupil. There is no subject so dry and meager, nothing in existence so simple, that the wisest of us may not always be learning something new about it. The more we know, the more there is to know; and the more that it seems worth our while to know. The flower, the tree, the stone, the bird's egg, the written or spoken word, the history of the village or of the country at large, the customs and laws of domestic,

social, and political life—this increase of interest as the result of an increase of knowledge is true of all these subjects.

But the possession of knowledge also enables the teacher to make, especially of the older pupils, companions in his search after more and more accurate knowledge. Knowing what is already known, we know the better where to look in order to discover, perhaps, what has thus far been unknown—by ourselves at least, or possibly even by the race. Nothing stimulates and pleases the pupil more than to find out something for himself. This is true of even young and immature minds. It gives the joy of discovery and of achievement. With the infant, it is a pleasure to find that paper will tear, that the toy trumpet will make a noise, and that the toy balloon will rise in the air. It is an important part of the knowledge of the scientific expert to know what it is that is not known, and where to look for the unknown, if haply he may find it. Thus his knowledge becomes more serviceable as an equipment for success in his professional work.

LECTURE IX

THE EQUIPMENT OF THE TEACHER: AS RIGHT USE OF METHOD

Nothing is more obvious than that, however well equipped the teacher may be, both as respects personal character and as respects the kind and degree of his knowledge, unless he knows how to make use of his equipment, he can not attain a high success in his work. But when we begin to discuss the "methodology" of education, we come at once upon almost endlessly debatable grounds. It was long, long ago pointed out, even by the great Greek philosopher, Aristotle, that each science has, on account of its very nature as a particular science, a method largely peculiar to itself. It was indeed, in justification of the treatment which he himself was proposing to give to the science of ethics, that this thinker made his observation with regard to the doctrine of method in general. But we are proposing to treat of all the topics brought up for discussion, from the dominantly ethical point of view. Still further: The work of the teacher, as we are viewing it, is rather an art than an applied science. And the theorizer who attempts to enforce any very definite and strict doctrines of method, for the

governance of every individual artist, is undertaking a task which I do not covet, and upon which I should hesitate to venture.

Let me, then, preface the few suggestions which I intend, with becoming modesty, afterward to make, by these two remarks. In the first place: It is difficult or impossible for the teacher, who is well equipped with a knowledge of his subject, and who has the purposes and the ideals of a truly noble character, to go wholly wrong in the use of educational method. He may not adopt your most approved method, or mine; he may sometimes startle his superior officer, or the Board of Education which has appointed him; he may even displease some one of those very wise men who are presiding over the colleges and universities of the country; and yet he may be using what *for him* is a very good, if not the absolutely best, method. In the majority of cases, however, it is the part of wisdom to give a large liberty to the individual teacher, with respect to the selection and use of his own particular way of doing his professional work. He is likely to know what he wants to do with his pupils; what has been either well or ill done in his own case and by his own teachers; and from this knowledge, there follows, almost of necessity, a certain amount of experimenting which finally results in the acquirement of a fair amount of personal skill.

But, second, it is not possible to teach, or even to determine for one's self what is, precisely, the best method, for every subject, for every class, for every individual teacher. Such a "universal" (?) method is only to be approximately and progressively attained by a long course of experimenting, with the result of acquired tact and varied adaptability. Hence, for the individual teacher there is no escape from a course of experimenting in which the three elements, of Self, pupils, and subject, all have to be combined in ever varying proportions. Hence, too, the propriety of a large amount of wise letting-alone on the part of the superior authority. Those who appoint, and those who superintend, should judiciously refrain from too much interference, or even minute instruction, not to say, dictation—as to how the individual teacher should do his work.

I repeat, then, that it is by no means in a self-confident, but rather in a deprecatory way, that I venture to lay down a few principles, and make a few suggestions, with regard to the use of right method as, undoubtedly, an essential part of the teacher's equipment. And, now, at once I hark back to my original point of view—namely, that the work of the professional teacher is essentially a matter of personal intercourse; it should, therefore, be controlled by the moral considerations which regulate all personal intercourse.

But right method in teaching also depends upon the personality of the pupil—the one to be taught. If this principle could have full control, it would provide, of course, for the careful study of each individual case, with a view to ascertain just how that particular individual can be awakened, directed, informed, developed, and made into an enlightened, sound, and noble character. Any physical disabilities, due to defective eyesight, malnutrition, or obscure forms of disease, would have to be sought out and subjected to the most expert treatment. The length and difficulty of the lessons would have to be nicely adapted to each person as a somewhat separate case. The method of instruction—whether object-lesson, oral instruction, or the text-book—would need to be selected and changed according to the pace set by this particular individual. Such a minute adaptation of method to the individual pupil is an ideal, at present very remote from realization, if indeed it can ever be realized. And perhaps, it is well that it is never likely to be realized in any public system of education. For its working might have to be gained at the cost of some of the benefits of class exercises, and of rubbing hard against a multitude of other individuals—other pupils and other teachers—who are neither able nor disposed to treat us as though we were the only individuals on whom their special care is to be bestowed.

At the same time, I am convinced that, in our doctrine of method, and in our practise, we ought more constantly to bear in mind the truth, that every pupil is, and always must be, in some real sort, a special problem on which to exercise our skill. This *is* the truth by virtue of the *individuality* of every human being that ever has been, is now, or ever will be. The very nature of this individuality is to be an exceedingly subtle and complex mixture of intellectual qualities, emotions and sentiments, and characteristics of the voluntary and motor sort. For this reason, different pupils will be stirred and lead by quite different sorts of appeal; some by appeal to intellectual curiosity; some by appeal to imagination; some by enforced or prompted exercise of memory; and some by an appeal to pride, or shame, or ambition, or the sentiment of loyalty, the sense of duty, or responsibility to God. So do the intellectual appetites of the individual boy or girl differ enormously. And in saying this, I do not refer to those marks of extraordinary talents, those suggestions of a possible genius, or those eccentricities and abnormalities, for the culture or eradication of which no definite rules can be given. But just plain and so-called "ordinary" boys and girls differ enormously. They are, indeed, members of the human species, and as such much more like the lowest savages or the so-called "primitive men" of the same race, than

they are like either animals or angels. But they are individuals; and in the human species, individuality customarily means indefinitely more than it can mean in the case of any of the animal species. Again, it is a well recognized maxim that the suitable method of teaching is largely conditioned by the stage of the pupil's development. But this is a consideration to which I shall return in another connection.

Equally true is it, that the teacher must regard his own personal characteristics as entitled, to a certain extent, to shape the method of his teaching; and to do this advantageously. Not all teachers can teach *their* best, in precisely the same way. Let it be granted that I was wrong when I said: "From the purely theoretical point of view, there can never be a precise applied science of methodology in education." Still it would remain true as a matter of practise that we could never hope to get the best possible results from every individual teacher by enforcing conformity in any strict way to the rules of such a theoretically correct methodology. Adjustments to the personal peculiarities, physical and mental and moral, and compromises required by varying conditions of age, sex, and economic and social influences and environment, would still make necessary differences of method, with different teachers, even with the same subjects and the same classes of pupils. The Socratic method

did great things toward the awakening of thought and the eliciting of truth, as employed by its great master and his yet greater pupil, Plato. But some of the weakest and silliest work which I have ever known done, has been the result of an attempt on the part of aspiring young teachers, who might have been fairly successful in other ways, to handle the "Socratic method."

These considerations lead our minds at once to the thought of certain rights and certain duties which attach themselves to the office of the professional teacher, and in which every individual teacher is entitled to some share. The teacher has a right, which may not be forfeited, to a certain amount of freedom for the expression of his own personality in the method which he employs. But as the complement, not the contradictory, of this, is the teacher's duty of self-control, with a view to bring himself into line, and to keep himself in line, with the requirements of the government, or of the social and educational environment, by which the nature and success of his work must be so largely determined. Of what avail is his pet method if, after having been given a fair trial, it will not work?

We see, then, how complex is this problem of method in teaching. As viewed from the point of view which regards teaching as a species of personal intercourse, the best results can only be

reached and estimated, when we have taken into our account, (1) the individual characteristics of the pupil; (2) the individual characteristics of the teacher; (3) the conventionalities and customs regulated by the social or governmental establishment, so to say.

In the stricter meaning of the word it may well be doubted whether any doctrine of pedagogic method can properly be called a "science." But perhaps a more genial, if loose view of the term might justify its use in this connection. At any rate, it may surely be assumed that the experience of the race has established certain principles of procedure with which all the practical work of education ought to be in accord. It is, of course, impossible for us in a single lecture to discuss these principles with any thoroughness; or even to propose them with a claim to completeness. But they all seem to me to be capable of being fairly well summarized in the following comprehensive, if rather loose statement: "The method of education should accord with the order, and the laws, of man's psychological development." This is only to say that the training of the human species, like the training of all living growths, while it is designed to improve nature, must take the clues to its proper procedure, from nature. The aim of education is not to substitute the artificial for the natural, but by furnishing favorable environ-

ment, by suitable nourishment, and by judicious pruning, to assist nature into a nearer conformity to its own most nearly perfect type.

What education tries to effect is a genuine and worthy psychological development, or unfolding of the active powers of a human soul, or mind. Its correct and successful method must, therefore, follow the course set by the very nature of the subject of development. Since human mental development is, in spite of occasional crises or epoch-making experiences, on the whole a fairly continuous affair, changes of the method employed to further this development should, in general, not be abrupt.

The right method in teaching also depends upon the age, and stage in development, of the person to be taught. There should be a gradual, and almost imperceptible change, as the pupil climbs into the higher stages of culture. The earlier stages tolerate and require more of teaching with authority; the later authorize and demand more of reasoning and of the methods which stimulate and answer the questions: "How so?" and, "Why?" The young child may be told: "It *is* so"; or, "This is the way the thing should properly be done." To attempt to give the uneducated mind the evidence and the reasons for all it is set to learn, or to allow the untrained impulses to decide what order shall be kept, or how much work shall be done, in the schoolroom, is even more out of place than the

effort to force the convictions, and deny the right to research, of the mature graduate or professional student. Even in the latter case, the teacher has no easy problem to solve, when he tries to prepare the right mixture of instruction with authority and self-initiated or self-conducted work. On the whole, however, I am inclined to think that both our kindergartens and our graduate and professional laboratories, *seminars,* clubs, and lecture courses, are conducted with too little strictness of discipline, and too great looseness of the sense of responsibility on the pupils' part. In these important qualities, I am doubtful whether our national system of education, both higher and lower, is as successful as it was a generation ago.

The stage in education which tolerates and requires more of teaching with authority, is also the stage of plastic memory and moldable opinions and judgments. This greatly favors the success of the skilful and conscientious teacher who can capture his pupils at this stage. The teachers of the public schools of the primary grade are especially to be congratulated on this account. They have the best and most hopeful places of all. They ought to have equal equipment, and equal reward in gratitude and in wages. Given these latter inducements, which will, I suppose, always count heavily as inducements, until quite purely celestial conditions prevail on earth, I should be unable

to see why we should not all prefer to teach the children, with their comparative moldable characters and impressible minds rather than the somewhat literally "hardened youth" of both sexes in the colleges and so-called universities of the country.

Of this plastic stage of memory and judgment the method of instruction makes account, both by taking advantage of the tendency to imitation and by furnishing good examples for imitation; by storing the plastic memory with facts and object lessons; and also by shaping judgment and opinion through the influence of precepts and constantly corrected habits of conduct. Extremes are erroneous and dangerous to all correct method with pupils of all ages and in all stages of the educative process. Too much show of logic and too great failure to appeal to the reasoning faculty; too much talk and too strict adherence to the policy of silence in order to compel the pupil to find out for himself; too great attempt at compulsion and too great allowance of so-called liberty, of whatever sort; too hard lessons and too much indulgence of pupils who are disinclined to lessons of any length at all—these, and similar errors on both of the opposite sides, are alike inconsistent with the practise of the best method. But just where is the line that separates the "too much" from the "too little," the "too great" from the "too small," in

each particular case? Ah! this I can not tell you. And there is really no source but heaven for the answer to this question. And heaven is not going to answer all questions of this sort for you or for me; or even for some much more pretentious writer on so-called pedagogy. We must all try, and experiment, and blunder, and learn from our blunders —all the time making some progress, while expecting never to attain perfection. But after all, single mistakes in diagnosis or prescription on our part do not kill the patient as similar mistakes of the doctor or the druggist may; nor do we often need to defend ourselves as did the physician who, when he was accused of malpractise, retorted. "When I treat a patient for disease of the liver, he always dies of disease of the liver."

The right use of means also depends upon the specific character of the means available. All methods, or ways of using the means of instruction may be reduced to three classes. These are The Oral Word, The Written Word and The Object Lesson. The right method for the teacher employs the oral word, or speech, in the function of teaching from the lowest to the highest stages of the pupil's development. At first, the word is simple, easily intelligible to thought, although always stimulating to more thought in order the better to grasp its meaning, and arranged in sentences that convey instruction by stimulating interest, and mak-

ing much use of figures of speech. From this earlier stage onward, the oral method follows the order of the learner's psychological development, until it becomes the elaborate scientific lecture, or the searching discussion of the *seminar*, or the quiz as to the results obtained by the laboratory method, making use of technical terms and relying on the hearer's interest for its instructive force and effect. Speech is the way of teaching, *par excellence*. But genuine oral instruction is very different from mere talking, and, indeed, from every other form of address. Its primary object is not to arouse interest. It must presuppose interest, that is to be aroused beforehand and in some other way. Its primary office, and the aim which it should never for an instant lose out of mind, is to impart instruction—that is, to *teach* in the most definite meaning of the word. There is many a brilliant and interesting lecturer who fails almost completely of the primal purpose of speech as a method of instruction, because his hearers have little or no more real knowledge of the subject, on account of what their teacher has said. On the other hand, setting lessons in text-books and hearing lessons recited is not, in itself considered and properly speaking, teaching at all. After helping a lad of fourteen, who was constantly falling behind in the knowledge and correct use of English, to get a lesson in grammar, and finding that my colleague, learned in philology,

and literature could not answer any of the linguistic puzzles which the getting of the lesson required, I was entirely ready to sympathize with the exasperated mother who wrote a note to her son's teacher asking her if she would not exchange offices, and let the mother give out the lessons and the teacher do some of the teaching. In all stages of the educative process, and with all classes of pupils, the use of the oral method makes the largest possible demands upon the teacher, for even a moderately satisfactory result of either of the three methods to which reference has just been made. It is indispensable, however, and worthy of a lifetime of study and of toil, even to master this method enough to obtain a fair measure of its inestimably valuable results. It is always worth remembering, also, that it is chiefly by the use of the oral method that the teacher comes into those peculiar personal relations with the pupil in which his function as teacher chiefly consists. We remember what our teachers said to us rather than just what were the lessons they gave out to us from the text-books which happened to be in use.

But the completely successful method must also employ the written word in accordance with the order and the laws of a true psychological development. At first, the lesson given out for reading or study is the simple story, the brief description of the most obvious characteristics of things, the few

and easily understood maxims telling children what they ought to do and what not to do, the easily intelligible statements of what is true in fact and in opinion, and of what is not true. From this low beginning the use of the written word ascends to the study of the more technical and elaborate text-books, or other treatises, upon all the different particular sciences, to the reading and critical appreciation of the masterpieces of literature, and to the reflective perusal of the more profound and abstruse works on mathematics and philosophy.

In this connection I wish to refer again to the lamentably low condition of the appetite and digestion, even among the educated classes, for hard reading and prolonged study of thorough and solid books. In spite of the increase in quantity and excellence of the various forms of ephemeral and journalistic literature—if, indeed, it can be called "literature," as some of it doubtless may—it was never truer than it is today that the best learning and worthiest thought of the race are to be found only in written records of the type least popular at the present time. No one who does not make the principal part of his reading consist of such books can be a genuine scholar, or be fitted to teach in the very best manner any of the particular subjects of which these books treat. The evils of the too exclusive reading of the other sort of books, of the popular and almost universal ex-

cessive devotion to the novels of the season, the magazines of the month, and to the papers of the day, have been so often but so vainly deplored by the champions of good literature and of a sound and serviceable education, that I do not need to dwell upon the mental and moral evils engendered in this way. But there is one aspect of the general subject which has a very special interest for us as teachers, and an exceedingly important, but not at all sufficiently recognized, bearing upon our work as teachers. This is the character of the text-books which we are required or permitted to use. Here, again, the evils connected with their injudicious, incompetent, or bribed selection, have been often, but as yet scarcely effectively exposed and denounced. Again, however, it is not of evils connected with the way of "introducing" text-books into our pubilc schools that I am now going to speak. At present I have, the rather, in mind certain indirect and collateral evils connected with what, as looked at from a certain point of view, may be regarded as an entirely worthy endeavor—the endeavor, namely, to make the subject attractive and easy for the pupil to get as a lesson. I will take the same illustration which I have already used; it is the method employed by the student of the classical or the modern languages to determine the meaning of a word in the text he is reading. If

he looks up the word in a large general lexicon of the language, selects out of two-score other meanings the particular one which he judges best to fit the context, fits it in himself so as to combine literalness with elegance and grammatical accuracy, as well as he can in his present stage of knowledge, he gets a valuable training in the science and art of language—the highest and noblest expression of human thought and feeling—which he can obtain in no other way. If, on the contrary, he just takes the word that some one else tells him to take, as set down in a note, vocabulary, or "pony," he gets little or nothing at all which is good, but on the contrary an increase to his native disinclination to work for his own mental living, and an encouragement to habits of idleness and shirking. But it is not in the study of the languages alone that the too exclusive use of "predigested food" has tended to make a race of students that is loath to eat anything which requires considerable chewing as the first thing in the process of self-digestion. Is it coming about that reliance must be placed on the moving-picture show rather than on the study of the written word under the leadership of inspiring personalities, for the mental, moral, and religious education of the common people? It has already come about that a large, and, it is to be feared, an increasing proportion of our university and college graduates are

turned out utterly incapable of doing "hard reading" in the technical meaning which the scholar at Oxford or Cambridge or Edinburgh in Great Britain attaches to those words. Evidently, then, we must find some improved way to cultivate the capacity, and enforce the obligation, of the serious study of thorough and solid books, if we would recover the most effective use of the written word as a means of instruction rather than of entertainment simply.

In the third place, the teacher's right method makes use of the means afforded by the real Object, at every stage of the pupil's development. Indeed, object-teaching is in certain respects, more nearly the universal method than either of the two other methods. To *see for one's self* what the thing is—this is the need of every child, and of every mature man of science. To bring about this, however, it is not necessary—in teaching botany, for example—that the school children should be encouraged to exterminate the wild violets, or mountain laurel, or native rhododendrons, of the entire neighborhood. The teacher who knows how can give more instruction by showing and explaining one specimen, than by lauding a dozen pupils for the extraordinary amount of plunder brought in at one time from the nearest woods. Nor do I think it necessary to rid the whole neighborhood of its pet cats—although this is by no means always an

undesirable result—in the interests of the department of biology. The skilful dissection of one by the teacher may result in a much greater growth to an elementary knowledge of anatomy and physiology than the mangling of a dozen by two or three times as many pupils.

Here again, teaching by example is much to be commended. To behold, admire and follow the man who is an inspiring example of the skill of the artizan, or the artist, or of a morally worthy and noble character, is to make use of a most efficient means of self-development. The object lesson is a specially potent means in control by the teacher who wishes for the highest success in the most important of his functions, as the shaper of a sound and noble character.

It is especially in view of the importance of a study of right method that the value of psychology, or the science of the nature and development of man's conscious life, becomes apparent. This fact of a fundamental dependence of so-called pedagogy upon psychology, can never be reasonably or successfully denied. And why should it not be so, according to the principle already announced and now repeated: All right method in teaching follows the normal psychological method of human development? The study of psychology, however profound and however prolonged, will never of itself guarantee success to the teacher.

But rightly pursued, it will give him to know what he is about; and what he ought to be about. Coupled with the observing eye, the kindly heart, and the will that is firm in its adherence to truth and righteousness, it will make what would otherwise be unintelligible and wholly opportunist, ripen into a science of method. And if this so-called science is not adapted for universal communication and use, it will nevertheless be a specialist's knowledge of the ways of conducting the Self, and of the reasons for those ways, in the complicated and difficult personal relations universally maintaining themselves between the teacher and his pupils.

After all has been said that can truthfully be said about pedagogic method from the alleged scientific point of view, it must be confessed that the actual practise of the individual teacher can never be reduced to exact scientific formulas. No one teacher can dogmatically teach any other teacher precisely how he or she ought to teach in order to reach the best results possible for that particular individual under a given, definite set of circumstances. Each case is a special case; is indeed a special problem. Success in this problem depends chiefly upon the cultivated tact of the person whose problem it is. Now the thing which we call "Tact" is a very subtle and complex thing. It is less easy to deliver from one person to

another, or even to cultivate in one person by the aid of another, than knowledge is. Neither knowledge nor tact can be made, or received, as a gift. For its self-acquisition, these exhortations combine all that I am prepared to say at present; although the psychology of tact remains one of the most promising of all the hitherto unexplored fields of psychological investigation. First, then, cultivate the person who is to practise the art. Cultivate your Self. You can not be any too well cultivated for the practise of your profession, whether you are teaching in the kindergarten or in the graduate school of the great university. Second: Cultivate the science that underlies the art. This is the science of human nature, with its physical, mental, moral, and spiritual capacities and the laws of their development. And, finally, observe and experiment—thus finding *your own* way, to that which is *for you,* the best practise of the difficult and honorable art of teaching.

Part III
THE CHIEF IDEALS OF THE TEACHER

LECTURE X

THE CHIEF IDEALS OF THE TEACHER: HIS PUPIL'S WELFARE

Since the successful teacher is not only a "knower," a man with a scientific equipment, but also a "doer," the practiser of an art, he must, like every other true artist, have his helpful and inspiring ideals. Indeed, quite as much as in the case of any other artist, the highest success of the professional teacher is dependent upon the character, at once exalted and reasonable, of the ideals which he ardently cherishes and earnestly pursues.

Now, there has been of late a rather wide-spreading tendency to regard lightly, if not scornfully, the insistence upon rational ideals for the control of correct practise. The attempt has even been made to remove the practical efforts for the economic and social uplift of all classes from under the influence of the ethical ideals which may claim the right to suggest and to enforce them. With these attempts in general, we have little sympathy. But whatever may be said in their favor as regards their effect upon other classes of workmen, they are peculiarly inappropriate when recommended to the professional teacher. For since it

is his business to be a "knower" as well as a "doer," the science of his art includes the knowledge of the ideals which the practise is trying, however imperfectly, to realize.

It will not be, then, I trust, time altogether misspent, if we take a few minutes to consider the nature of ideals in general, and the relations they sustain to enlightened and successful practise.

An ideal is a construction of thought and imagination—a mental picture of what *ought to be,* but *is not as yet* completely realized. It is always, of necessity, constructed upon a basis of fact; for human thought and imagination, in their highest and wildest flights, can never rise entirely above influences from the soil and atmosphere of earth. And ideals not constructed on a basis of experience of actual facts, if such could be constructed at all, would not be adapted to inspire and guide our efforts under any sort of earthly conditions. But there is no conviction of human nature which is more firmly fixed or more influential than the conviction that facts do not conform with those moral and æsthetical standards to which man finds himself assigning a value that is something more than merely instrumental. And man feels it to be his duty and his privilege to strive for a larger and yet larger conformity between the ideal and the actual.

But every ideal is itself a growth. The more we ourselves grow toward our ideals, the farther away from us do these same ideals seem to be. This is really, however, because they are not precisely the same; the ideals themselves have expanded and risen higher in the scale of values. Let us not judge that following them has turned out like chasing the will-o-the-wisp, or trying to come up with the end of the rainbow, where the pot of gold lies hidden. We have not only been exercised and grown stronger in the pursuit, but we have won a portion of the fortune which we have found to be far greater in amount and value than we had dreamed it to be. And this is the very nature of an ideal and of man as an idealizing animal.

Ideals, then, become the sources of aspiration and guidance for the more and ever more successful realization of our endeavors. But in order to serve us in this way, they must neither be too low nor too high, in the level at which we keep them. If they are kept too low, they do not raise us up toward them; but if they are raised too high, they are likely to be found unfitted for our guidance and impracticable, totally, under existing conditions. Our pursuit of our ideals must, therefore, always be tempered by our growing experience. Then they stimulate, inspire, and guide us; otherwise, they may depress, discourage, and mislead us.

If now we consider what has been said about the functions and the equipment of the teacher, it will be apparent that each one of these functions, and each item in this equipment, is capable of being idealized. This is only to say that by thinking, and giving some healthy play to the imagination, we may easily form a mental picture of our experience, as more nearly perfect than it now actually is. By forming such a picture we may stimulate and guide ourselves toward a truer and more comprehensive success.

Like every form of craft or art, teaching has, of course, aims and ideals that are peculiarly its own. In general, the teacher's ideal aim is to become a master of his craft. Or if we regard the profession of teaching after the analogy of the fine arts, we may say that he aims to become an artist of merit, because capable of realizing his ideals, in some notable manner, in the practise of his art. This consideration involves an appreciation of the value of his ideal, and a correspondingly high estimate of the value of his craft or art. To be a good and successful teacher must seem worth while, so to say, "for its own sake." The teacher can not, indeed, be wholly indifferent to salary, or social position, or the grateful recognition of his pupils and their parents; but to win these rewards ought not to be his sole, or even his chief, design in choosing his profession. His choice should also be

prompted and fixed by a high estimate of the value of his craft. One of the world's greatest teachers of the last generation was a certain Japanese, Mr. Fukuzawa by name. During his entire life, this man preferred to remain a teacher rather than accept any of the offers of appointment to what are popularly regarded as more honorable places in the service of the state. This was because he loved his craft and set a high estimate upon the value of success in its pursuit. It is a misfortune for the teacher not to love to teach, and not to hold high ideals of the worth for others of his profession. If there were not certain practical obstacles in the way, it would almost seem as though the rule should be enacted, to employ no teachers—at least, in the public schools of the land—who did not love to teach. I fear, however, that under such a ruling, it would be extremely difficult to keep the public schools supplied with teachers at any price which the tax-rate would bear. But enthusiasm and affection toward the work are surely much more apt to be the attitude of the workman in the craft, who has a high ideal of what it is possible to accomplish by the successful practise of the craft. You will, perhaps, remember that Plato described the proper attitude of the student of philosophy as "Eros," an enthusiastic attachment resembling that of a lover toward his mistress. I do not say that this "Eros" ought to be made the indispensable

requisite for every candidate to an appointment in our profession; but I am sure that we should obtain much better results in our public system of education, if every teacher engaged in it, had toward the work this attitude as a matter of fact.

I now mention the three principal ideals of the teacher, to each of which some special consideration will then be given in the subsequent lectures of this course. They are (1) The Welfare of the Pupil; (2) The Advancement and Dissemination of Science; (3) The Improvement of Society and of the State. It is the more immediate ideal of education to make improved human beings, better men and women, out of those who are under process of education—in the fullest meaning of the word "better." But the present and more remote welfare of those pupils, and the more comprehensive and distant welfare of society and of the state, are dependent upon the growth and extension of knowledge; and, therefore, it is one of the teacher's ideals to lend a hand in the advancement and dissemination of science, which is knowledge in its most highly developed form. Both these ideals, as their wider and more distant reaches are contemplated, are seen to culminate in the strengthening, elevating and purifying of society, and in rendering the State stable and at the same time progressive.

During our hour together today, let us attend to

some considerations which may help to define the ideal of the teacher as consisting in the welfare of his pupils. It is, of course, a worthy cause of satisfaction to every teacher of the right mind, to see his pupils "getting along" or "doing well," as the popular sayings run. The motives for this satisfaction are various, and of either a higher or a lower grade, from the altruistic point of view. For example, it is gratifying as a bid for promotion and increase of salary, or as a proof of professional success, or as an object of professional pride. But more honorable than any of these reasons is that which finds its motive in the wish of the teacher to see the welfare advanced of those who have been made by his own choice the objects of a special care. This motive is indeed the most unselfish of them all.

There is, however, a larger and more benevolent way to regard the matter than any of those which take their point of standing with the teacher himself. The welfare of the pupil realizes the highest kind of an ideal at which human endeavor can aim. For it is a personal ideal. We are accustomed in this day to personify and idealize "Science;" and thus attach to it a very high degree of value, as we say, "for its own sake." But in all such connections, it is well for us to remember the following obvious, but too much neglected truths: "Science" can not be personified

and thought of as though it were a real and independent good, quite apart from all human interests or conscious and sentient life. Science is only another name for knowledge, and knowledge can not exist otherwise than as an experience of knowing minds. Science is essentially a mental and therefore a personal affair. Its good is no good-in-itself, so to say; it is the good possession, or state, of conscious human beings or persons. It is, then, the knowing person, the conscious life of thought and feeling, of power to interpret, and modify, and use nature, which gives all the value which its devotees sometimes figuratively attribute to so-called science. Students and teachers of science, therefore, do not understand the full meaning and value of their office and their opportunity, who regard themselves as enlisted in the interests merely of an impersonal something which they are pleased to call by the name of SCIENCE. Men are not of value, because they work for science; but science is of value, because it works for the good of men.

And now let us come back to the consideration of this ideal of the teacher—the welfare of his pupils. The pupil *is* the person at whose good, by way of increase of knowledge and building of character, the teacher is most directly and efficiently aiming. His ideal is to improve that particular person, to make it more of a person. The pupil is, so to say, raw material which must be worked up into a fine

and serviceable product. From this point of standing, when I hear teachers proclaiming their devotion to the cause of science, and openly confessing or secretly revealing a lack of interest in the personal life, whose initiation into the first steps in science it is their professional duty to undertake, I think, not only how selfish, but also how stupid, is this attitude toward the teacher's working ideal. Such a workman has mistaken the construct of his fancy for the reality whose nature he ought to be scientific enough truly to apprehend.

In order to make clearer, not only the value of this ideal, but also the nature and practicability of its attainment, I invite your attention for a few moments to what is popularly called the "metaphysics" of the subject. Perhaps I might render what I have to expound a little more acceptable, if I spoke of it as the psychological doctrine of the personal life, when viewed from the modern point of view. This point of view, of course, conceives of the personal life of the individual man, like every other form of life, as a *development.* But as soon as this point of view is taken and consistently held, from which to survey the entire subject, certain conclusions, which would otherwise seem rather startling, appear as matters of course. And, first, there is an infinite number of degrees possible of the reality of the personal life. The popular exhortation, "Be a *real* man," like all similar pop-

ular exhortations, is far better metaphysics than that which is taught by the professors of ethics and philosophy in many a university. No one can *be* a person, without *becoming* a person. And every one of us is to be ranked as more or less of a person, according as we have in reality developed the characteristics of personal life.

What is true of the reality of personality is true of the unity of personality—of what we call "individuality," as applied to human beings. I may seem to be using yet stranger and more uncouth language, when I assert that no human being can be, in the highest meaning of the words, able to count as one distinct and alone person, without going through a process of "*unifying*" the personal life. I once asked a man who had spent his entire life in the most intimate relations with the Chinese, if he could reveal to me the characteristics of the personality of that most mysterious race. After confessing that they were still an unsolved mystery to him, he went on to say that no Chinese was either really so good, or really so bad, as he seemed to be. By this he meant that the "clan consciousness" always colored and dominated the individual self-consciousness; that every Chinese was to be considered rather as a member of a peculiar race than as an individual person or personal unity, so to say. And if we will reflect upon the deeper meanings of such phrases as "a double-minded

person," "a person who does not know his own mind," "a man of a twofold nature," etc., etc., we shall see again how shrewd is the instinctive metaphysics of our popular modes of speech. But the practical efficiency of any man, as well as the reality and dignity of his manhood, depends largely upon his ability to escape the evils of a divided personality which is so often thwarted and ruined by a ceaseless conflict with itself.

Once more: The development of the truest reality and highest unity to the personal life must be, in every case, a *self*-development; yet it is a development in which others may take an important part. The teacher's function is to stimulate and guide this "self-making" activity toward its appropriate ideal. This ideal is the development of the reality and the unity of a person. As I have already said, there can be no higher ideal than this before the teacher; or indeed, before any one, in his relations to his fellow men. From this there follows again the same call, already several times repeated—namely, the call to realize in one's own person, and to express in one's professional work, this true estimate of the value of this ideal. We all justly honor the man, who by study of its nature, and by experimenting with its culture, develops to a higher stage of perfection some vegetable, or flower, or plant, or species of tree. We give personal names to the strawberry, the apple, the pear,

and even the head of lettuce or cabbage, which some cultivator has made to grow to some peculiar shape, or color, or to some increased pitch of gustatory excellence. But we ourselves are professional growers of men and women; our ambition is to develop to a high degree of excellence the qualities of a real manhood and womanhood. In order to realize to any satisfactory extent this ideal of personal excellence in his pupils, the teacher must show that he actually does put the estimate which it deserves upon the character of their personal life; and he will show most effectively this estimate, by evidently striving in his own person to realize the same ideal.

Besides this sentimental and, it must be confessed somewhat remote, aspect of what the process of education may hope to accomplish as a motive for interesting the teacher in the welfare of his pupils, there is this fact that, of all the teacher's aims, the influencing for their own good, of his pupils, is the one which lies nearest at hand, and the one in which his efforts are likely to be most immediately and obviously effective. The other worthy aims, such as we are to consider later, important and comprehensive as they are, must almost always be looked upon in the light of a rather dim perspective; for they lie far above the present horizon and need the eye of faith, or they are far away in the distance, and demand the historical sense and the

confidence which an acquaintance with history breeds in the ultimate fulfillment of economic, sociological, and above all, ethical principles. The growth of science, for example, is the care of many hundreds or thousands of observers and explorers; and its widest distribution will be the product of many hundreds of years. It is a large, and far-off, and therefore rather vague affair. The same thing is true, in even greater degree, of the relation which the individual teacher, of average ability and opportunity, sustains to the welfare of society at large, and to the stability and progress of the institutions of the state. But the pupil is ever before you. His welfare, physical, mental, moral, is a very concrete interest, to which your attention is extremely apt to be called at any hour or minute of the school day. And when he is absent, either on account of illness or of truancy, and when he has an examination, in the successful passing of which your professional reputation may be involved, you can not readily avoid some increase of interest, selfishly if not benevolently motived and inclined. Multiplying this one individual by one or more tens, you have a group of human beings, the promotion of whose welfare by assisting in their education, becomes almost of necessity, a very near and concrete interest. Not infrequently, they are right before you—these thirty to fifty, or more, living, potential men and women, to con-

tribute to the higher welfare of whom is your business, your calling, your duty. Thus, the aiming at their welfare, however, unconsciously or intermittently, becomes like the aim of the cook to make good bread, or of the manufacturer to turn out a fair and marketable product; or, better still, of the artist who works in wood, or clay, or colors, or tones, not merely to do "pot-boiling" work, but in some measure to approach the realization of his cherished ideals.

But in this connection, it is even more important to insist upon the truth that the realization of the other ideals, of a more strictly scientific or more broadly social order, must be attained by the teacher largely, or even chiefly, through the work of promoting the welfare of his pupils. At this point I should like to utter a strong protest—and not only to utter, but to expound and defend at length, a protest against the prevalent modern fallacy of personifying and deifying Society, and the Social, as spelled large with a capital "S." It is the *Individual* who is the only reality; and, in the long run, the only effective way to get a better state of society is to make better—more intelligent, more moral, more practically effective —*one by one,* the individuals who constitute society. No matter what is the nature of the government, or the constitution of society, it always has been the case, and it always will be the case,

that the good few individuals have, by making others their disciples in the truths of reason and in the practise of righteousness, contributed to the welfare of society. What is chiefly needed in the country at the present time is a small body of thoroughly good and really great men, who have the courage, the intelligence, the endurance and the spirit of self-sacrifice necessary to lead the multitude in the political, moral and social reforms, which alone can save the nation from finally meeting the fate to which other nations have succumbed in the past. Any system of education which discourages or weakens the cultivation of a distinct and strong personality in those who have the inherited characteristics that may, under judicious cultivation, develop into such a personality, is not the best fitted to meet the needs of our day. Real leaders are needed in Church and State, as never before. Prophetic voices were, perhaps, never more muffled or sparsely distributed, in all our national history hitherto. The great combinations, the trust, the union, the party, the society, is in danger of, not only undermining or overwhelming the individual member, but even of crushing out all individual initiative and independent procedure.

This state of things, with its existing and its threatening evils, does not constitute for the teacher a cause for discouragement, but the rather an opportunity for improvement. He has the chance

to deal with individuals, in a selective way, and at the age—as has already been said—when they are most susceptible to rescue from the dominance of class and social influences. The teacher of the smallest district school in the country, or of the most despised ward school in the city—it is possible—may be the chief molding influence of some one boy or girl who will in the future be a power for good or evil to thousands of others.

The ideal of the teacher which has regard to the welfare of the individual pupil is not only the most immediate, but it is also the most practicable, or likely of realization, of all his aims. Really to do much for the extension of science, or to exert any perceptible influence over society or the state, in the large, may seem impossible for the average teacher. Even for scholars of the front ranks, there come, not infrequently, almost tragic disappointments of long-cherished hopes of this sort; as, for example, in the case of the astronomer, who spent his entire life in making a map of the heavens, and finished his work just as modern photography became able to accomplish the same thing much better in far less time; or that other scholar, who worked for years on a commentary on one of the books of the Bible, but just before his work was completed, received a book from Germany which had gone over the same ground with equal thoroness and greater speed. But our aim to

help our pupils to at least a somewhat better and richer life, can scarcely be rendered impracticable in the same utterly uncontrollable ways. There are, indeed, many strong counteracting influences, which restrict, or even seem to defeat for the time being, this aim of ours; but it still remains practicable, and promising of some measure of final success.

This encouraging conviction is certainly well founded for the body of pupils who come under the teacher's care. The average of interest, of promise, and of distinguishable results, may be, and probably is, rather low, perhaps discouragingly low; some of the pupils, perhaps a considerable number, seem well-nigh hopeless subjects of solicitude and care. But after all, the average man is the element in the social whole, by improvement and education of which social progress is well and solidly made. Rightly regarded, he is almost always a hopeful subject of instruction and discipline. Nothing very great, or ideally good, can probably be made of him; but his education, if ethically effective in any measure, and if it attains the supreme end of education in the forming of character, can not fail to improve him somewhat. On the other hand, they are few, if there be any such, who are altogether and permanently hopeless subjects of the educative process.

The teacher's greater reward comes, however, in

the progress and future influence for good of the *select few* among his pupils. There are presumably *some* among them—perhaps, two or three—who will perpetuate his own best influence and go, it may be, far beyond him in the realization of all the ideals which it is the aim of the educative process to secure. Whether this rarely good fortune happens with any one of us, or not, is likely to depend much upon whether we are constantly on the lookout for it, always in a state of eager expectancy to secure so fine and rewarding a result.

There is one caution which I wish to make and emphasize, before we part with the theme of this lecture. What has been said already will, perhaps, have made the impression that I regard it as the privilege and the duty of the teacher to make himself the efficient and faithful *servant* of those who are given him to teach. Properly understood, the impression is true. But this attitude of interest in the welfare of the pupil and of desire to serve in the promotion of this ideal, must never be so assumed as to compromise the teacher's dignity. The teacher must never become the *tool,* either of the power that employs him, or of any other educational agency; or in the pupil's estimate. There are many and strong influences at work in this country at the present time, which tend to degrade the professional teacher to the position of somebody's "tool." Too much of the idea of the Board

of Trustees as dispensers of coveted positions, of The President as a sort of "boss," of the teachers as hirelings, and of the institution as something to be run on the "cotton mill plan," has invaded most of our colleges and universities. There is also, I fear, more or less of the same spirit and its corresponding practise to be found in certain parts of our public school system. And that large numbers of the students in all classes of educational institutions, and in all stages of the educational process, have come to look on all that is done for them with an attitude almost totally devoid of gratitude and of reverence, there can be no manner of doubt. The average college man may seem to think that he is doing the favor to both the institution and to the teacher, if he condescends to patronize either. Much of this seeming is due to the conditions which prevail in the country at large; much is also due to certain evils still existing in the system of education itself. But the teacher who, while he remains eager and willing to serve, retains a just estimate of his own personal worth and of the dignity of his profession, will never allow himself to be treated as the "tool" of another. Be it the son of some rich man, or of some member of the School Board, or of the Superintendent, or of the benefactor of the college, it is all the same with him. He is interested in them all—in their real welfare. But he will be coura-

geous, and just and firm; he will not truckle or dissemble; for he knows that he can contribute to the highest and lasting welfare of all concerned, only by showing forth those moral ideals in his own character, which it is his ideal aim to promote in his pupils as well.

LECTURE XI

THE CHIEF IDEALS OF THE TEACHER: THE CAUSE OF SCIENCE

In these days an increasing number of men have been moved by the fascination of a certain Idea; and under the influence of this fascination they have devoted themselves to a sort of passionate and self-denying service. This idea is represented by the word "Science." To make more clear what is the attitude of some of these minds toward the object of their devotion, I might very properly again refer to the figure of speech which Plato used in order to show how, as he thought, the philosopher should dispose himself toward so-called "divine philosophy." His soul should be aflame with "Eros"—the passion of love as the lover feels it in the presence of his mistress. To such an one, the possession of the loved one seems, of all imaginable sources of happiness, the most desirable and worthy of endeavor. In somewhat the same way does the "scientist," or man who claims to love and pursue science for its own sake, claim to feel toward his special form of science. You can see, then, that the ancient and the modern ideal, and the spirit of the old-time philosopher and that of the new-time scientist, are very similar.

Now I can not hope to awaken in all of you this attitude of love and devotion toward any particular form of human knowledge, or toward the progress of knowledge "for its own sake," in the human race in general. And to tell the truth, I do not by any means wholly approve of this attitude, either in itself considered or in the practical outcome which is its result. But there is something very noble about the spirit itself; and many of its results are most worthy of our sincerest admiration. So true is this, that I doubt whether any teacher can do the best kind of professional work who does not have a share in this spirit and its work. To advance and disseminate science *is* one of the legitimate ideals of the teacher, no matter how humble and obscure may be the position which he or she is compelled to fill. All this, however, ought to be encouraged by the institutions and the system of education which employs the teachers, and recognized and cultivated by the teachers themselves, in an intelligent and reasonable way.

It will, then, be well worth our while to spend some time in defining more clearly the nature and the value for human interests of the form of knowledge which is called "science," in order that we may the better understand the relation in which its advancement and dissemination stand to the legitimate work of the professional teacher. In attempting to do this we must use the term, and

form the corresponding conception, in a broad and genial way. The attempt to give a sort of high and holy, mystical significance to the word "science," and then to usurp its exclusive use for a certain limited circle of man's cognitive acquisitions, has resulted in no small amount of mischief. It has made a few men priggish and knowledge-proud—a condition of spirit which is the very opposite of the humility and self-effacement which characterize the best examples of the truly scientific spirit. It has also operated powerfully to produce a lack of sympathy and cooperation among the different branches of human knowledge. I once knew a professor of physics in a small college, who used to insist that he was the only truly scientific man in the entire institution. But he was not himself anything very great; and naturally, he had insuperable difficulty in persuading the professors of chemistry, biology, and even of history, and of languages, that his claim was anything more than a disagreeable pleasantry.

Any group or series of experiences, whether with things or with minds, which admits of accurate observation, of classification, and of the discovery of any uniform sequences or connections among the experiences—its so-called laws—may become the subject of one of the particular, or positive, sciences, so-called. The degree of accuracy of observation may vary greatly according to the intrinsic nature

of the phenomena, and the method necessary to be employed, or the stage reached in the development of its peculiar technique. The principles of classification may differ widely; and the body of derived laws may be either, relatively to some other science, very large, or relatively very small. And in all the sciences, both principles of classification and derived laws are subject to almost incessant change. Otherwise, the particular science could not be a growing thing; and the moment any body of scientific truth ceases to change and to grow, it ceases to compete for attention and for devotion from the minds interested in the progress of truth.

Understood in this way, the value of every science consists in the contribution which it is able to make to the welfare of man. I have already shown that to speak of the value of science "for its own sake," either involves us in a fallacy, or else is a convenient but figurative way of looking at its real good. The essential nature of science, which is only a certain way of knowing, makes it a *mental* good. But this is not to say that the entire value, or even the chief value and charm of science, for its devotees, is that it is only a means to some other kind of good. All human science, indeed, originated in the desire to know—at first, and chiefly—how to behave so as to escape the evil which our environ-

ment constantly threatens, and to secure the good which it can bestow.

The modern tendency, in so far as it is due largely to a rather base spirit of commercialism, is in the direction of depreciating all kinds of knowledge that are not of the so-called "practical kind." Science that builds and navigates ships, discovers and reduces ores, or increases the returns of agriculture, improves the chemistry of iron and textile products, investigates and teaches the causes, the prevention, and the cure of diseases, makes a just appeal to those whom such knowledge has made wealthy or more healthy, when presented from this practical point of view. And I suppose that it is largely as a protest to the *exclusiveness* of this point of view, and from a sort of secret feeling that those who are profited in these ways would gladly control and exploit the scientists, that so many of the latter are ready to stand up and defend the value of science for its own sake. And they, too, have a certain very important truth on their side. For science is a *good-in-itself* and quite irrespective of any use which may be made of it as a means to secure any other kind of good. Truth is reason's form of good. The possession of science, and the loving desire to possess more of it, is reason's right and proper attitude toward external nature and toward itself. Seizing upon, and holding on to, the truth is just what rational beings *ought to be*

engaged in doing. Moreover, it is a sort of noble happiness, however much of pain and labor it may cost, to pursue and overtake the truth. To gain and to enjoy the science is the mind's good—its stimulus and its food.

Still further, the growth of science in the individual mind and in the race is inseparably connected with the improved character of the individual and of society. It is true that one man, or a community of men, may be distinguished for a high grade of attainments in science, and not be correspondingly advanced in moral, esthetical, and religious character. But always in estimating such a condition, we should keep in mind the following, too much neglected facts, of great importance from the teacher's point of view.

First: The pursuit and attainment of any considerable amount of science is almost inseparably connected with the culture of some of the most fundamental virtues—such are the virtues of industry, courage, patience, etc.; and many of the baser and more degrading vices and indulgences are scarcely compatible with a life seriously devoted to scientific pursuits. But, second, certain forms of science can not be pursued at all without a strong tendency to ennoble the character of the individual and of society. Such are the sciences that deal more directly with questions of a psychological and moral nature; such also is philosophy, espe-

cially in its branches of the philosophy of conduct, art, and religion. Those of the physical and natural sciences, which constantly fix the attention on the mysteriously vast, or the equally mysterious minute things of nature, in the case of a mind already inclined to be serious, tend to confirm the inclination and thus to ennoble the character. It is a somewhat extreme, but after all significant, way of stating this truth, to declare: "The undevout astronomer is mad." All that has thus far been said is much more true than is ordinarily supposed, of every form of science, with regard to its intrinsic value as an essential factor in the ideal of human welfare.

This general estimate of the value of the aim which invites the teacher's enthusiastic devotion, as the person to whom the advancement and the dissemination of science is committed in a special way, may be still further enhanced by the more practical values of some of the particular sciences. These are exceedingly varied and extend to every department of human life. I have, perhaps, already sufficiently commended from this point of view those branches of physical science which are making such constant and enormous contributions to the material welfare of mankind. Those researches of men learned in the mysteries of modern chemistry, which have, for example, resulted in the use of anilin dyes in all manner of textile fabrics, or of the physicists

who have applied the energy of steam or electricity to the development of transportation facilities, or of the biologists and botanists who have discovered or improved new species of grains and fruits, have contributed beyond all calculation to the increase of human welfare. In general, these men have reaped very little material benefit from the contributions they have made. Some of them have toiled on and died in poverty and obscurity, obliged to the last to be satisfied with the rewards of the pursuit of science "for its own sake." It has been, and still is, chiefly by their initiative and self-denying efforts that ships sail speedily and safely over all seas, that steam cars cross the continent and electric trams connect the villages and towns, that great manufacturing and mining operations are made possible and profitable, and that better housing and food are available, where inordinate greed does not interfere, for the multitudes of the common people. But so twisted has our eye-sight become, and so blinded our judgment, that we can see and admire only the great capitalist, or financier so-called, whose office too often is, to capture and appropriate to himself far the greater share of the material benefits of the extension of this class of the particular sciences. In my opinion, there is nothing meaner than the attitude of a considerable proportion of such commercial classes toward the discoverers and disseminators of science.

But the evil tendencies and results of the more sordid way of looking upon the particular sciences, and upon the men who are devoting their lives to their pursuit, are not confined to the commercial classes. And, indeed, to some of these classes the cause of science owes an inestimable debt. It is when this spirit invades the men of science themselves, and they come to regard their work in science as chiefly valuable for what of material profit it will yield to themselves, when the scholars and educationalists come to be "on the make," rather than unselfishly devoted to their own ideals, that the country has most to fear from the spread of the spirit of commercialism over the educational system of the country. To avoid this calamity, it would be better to go a long way backward toward the ancient Chinese system—theoretical Confucianism, at least—of arranging the social classes. This, you will doubtless remember, placed the scholar at the head, and the money-getter at the foot, of the social classes.

Without further apology for this lengthy *excursus* into somewhat debatable regions of a disagreeably critical sort, because of the sore need of such criticism, let us now return to the consideration of the value of other particular sciences, as constituting worthy ideals for the professional teacher. Among them stand those sciences which contribute to the improved health of mankind, because they are

occupied with the diagnosis of disease, with the discovery of the causes and cure of disease, and with the prevention of disease by the improvement of all sorts of sanitation. In this kind of promotion of the public welfare, thousands of devoted men and women are risking and sacrificing their health and their lives. It is the duty and the privilege of all of us who belong to the teaching profession, to encourage and to bear our full share of the burden of this noble work. In order to do this, it is not necessary to become professors in a medical school, or even teachers of physiology and hygiene in some grade of the public schools. We can all take an interest in the physical welfare of our pupils. We can be examples of cleanly and sanitary ways of living. We can use our political and social influence to expose and to suppress the many ways in which the greed of corporations and of individuals is weakening and depressing and destroying the physical and mental sanity of countless thousands of the people. But above all, and whatever may be our theological and philosophical views as to the origin of evil, and whether we have any views at all, or not, on that dark, mysterious subject, we can recognize for ourselves, and in many appropriate ways point out to others, what a vast proportion of these physical evils is the result of ignorance and moral obliquity. You know better than I can tell you, how much of open or concealed immorality

prevails among the children and youth under your care. And I call your attention to the underlying truth which is assumed in every thing I have to say: *Teaching is a species of conduct, involving peculiarly close relations between two classes of persons; and all conduct is of necessity a moral affair.*

Once more I refer to those of the particular sciences which most obviously, and sometimes most boastfully, aim at making large contributions to the increased happiness and improved moral condition of mankind. This is especially true of the sciences of psychology and ethics, with their application to education, of economics and sociology, of ethnology and history. It is neither logical nor easy to teach these sciences, or to make anything more than the most superficial study of them, without having pointed out some of the important moral lessons which they seem to inculcate. For they all pass in review the conduct of human beings, and this is the very true sphere of moral principles and of their reasonable and effectual application. With the grander outlook on the history of the race, and with the increased knowledge of all those aspects of its history which it is the business of these sciences to explore in detail, that have resulted from the modern theory of evolution, their lessons regarding right ways of human con-

duct have become more trustworthy and more profound.

All the worthiest characteristics of the particular sciences as looked at from the point of view of the teacher who is an enthusiastic idealist, culminate in those scientific pursuits which especially encourage and cultivate the spirit of sobriety, reverence, and devotion toward mankind and toward God. The greater men in all the particular sciences have, as a rule, possessed and duly exhibited this spirit in their work. They have regarded themselves as obligated to the service of mankind. They have had something of those convictions which led Plato to form the conception of God as "the great geometer." They have felt over their most notable discoveries somewhat as Kepler is reputed to have felt when, on his discovery of the laws of planetary motion, he affirmed: "I read thy thoughts after thee, O God!" And as those of you know who happen to have looked over the latter part of the great work of one of the most notable of the world's men of science in all time—I refer to the Principia of Sir Isaac Newton—he closes with words that are a veritable sermon on the reasons that lie in nature for the adoration and worship of the Supreme Ruler of nature. Thus the man of science passes beyond the more legitimate boundaries of his own particular science, in order to get some of the benefits which are especially allotted to

the study of ethics, of esthetics, and of religion.

On the supposition that we are all more than sufficiently convinced of the value to the individual and to society of scientific culture and attainments, at any rate so far as our own pet science is concerned, let us now consider some of the practical ways in which the professional teacher may hope to realize his ideal as a promoter and disseminator of scientific interests. For I can readily appreciate the feeling which I am sure all of you have had in some degree, and some of you in a high degree—namely, that what has thus far been said in praise of science is somewhat above the level, or beyond the range, of the average, over-burdened and not very enthusiastic, teacher.

We may make a good beginning, however, in the effort to lift up our courage by remembering that there is an indisputable encouraging fact connected with the history of the progress of modern science. The fact is this: Science owes its advances chiefly to teachers as a class. We may have little or no reason for pride on account of any notable contributions to growth of knowledge, which we may ourselves have made; although, if we have been at all faithful teachers, we can scarcely have failed to have contributed something to the increased dissemination of science. But we may cherish a reasonable amount of pride at belonging to a profession which has been the chief among all professions in

increasing this kind of valuable assets for the benefit of the race. With comparatively few exceptions, the forward steps in every form of human knowledge have been taken by men who were teachers. And the dissemination of science *is* teaching; and so this side of the ideal of education is the teacher's peculiar function.

It is not uncommon nowadays, to think that his teaching is prejudicial to the work of the discoverer of scientific truth. Undoubtedly, the excessive burden of what is called drudgery that is laid upon the greater number of the teachers of the land, prevents their doing much so-called "original" work. And in consequence, there has arisen a more or less determined call to have this burden diminished. Some theorists in matters of education are advocating that it should be wholly removed from those members of the teaching force, in our higher institutions of learning, who succeed in commending themselves to the appointing power, or to the chief executive officer, as capable of doing original work. Yet the fact remains—account for it as we may—that the two desirable things, the work of teaching and the work of advancing science, are in general most indebted to the same persons. It is, not only in itself, an interesting problem, but it may throw some additional light on the functions, equipment, and ideals of the professional teacher, if we consider the possible reasons for this

undoubted historical fact. Of these reasons, probably the most obvious is this: The teacher's life is usually spent in the daily work of learning and of clarifying knowledge by trying to tell what is already known. There are many men engaged in business, or in the learned professions, who are not by profession teachers, but who have a sincere interest in some form of science—either that most closely allied with their own business and professional interests, or that for which their natural tastes and early training has best fitted them. And from time to time such men are making more or less important contributions to literature or to some one of the particular sciences. But the difficulties which this class of the promoters of human knowledge meet are very great; indeed they are customarily deterrent from even making the attempt at any work of special study and writing. On the contrary, the very pursuit of the practising teacher, more than that of the practising lawyer, or the practising physician, and much more than that of the man engaged in business, pledges and compels him to incessant study after the new things of science, and after the better ways of imparting the knowledge of these new things to other persons. Besides this, the teacher, unless he is situated in a very lonely and isolated position, dwells in an atmosphere where all who breathe it have some-

thing of the work of promoting and disseminating knowledge set before them as a daily task.

And now I am going to mention another form of stimulus which is pretty freely administered to us who have chosen the life-work of teaching, but which is customarily supposed to act as a depressant rather than as a stimulant. I refer to the enforced life of poverty which belongs to the teachers as a class. On the whole, as it seems to me, we are kept just about poor enough to favor our doing the best work in behalf of the promotion and dissemination of science, *as a professional ideal.* Please notice, I have placed some emphasis on the qualification, "as a professional ideal." I am not opposed to an urgent request, and even a persistent demand, on the part of the teachers in the public schools and in the colleges and universities of the country, for an increase in their salaries. Having spent more than a quarter of a century in the service of a wealthy institution, during which my expenses doubled, while my salary was increased by the munificent sum of two-hundred and fifty dollars, I know of my own experience how the case stands with the underpaid class to whom the country has committed the most important of its economic, political, and social interests. But on the other hand, I think I have noticed that the younger race of teachers, men and women, everywhere and in institutions high and

low in their educational grade, are much more "on the make" than were their forebears of a generation or two ago; but I have not noticed that they are accomplishing any more for the thorough education of their pupils or for the advancement of scientific ideals or scientific discoveries. And it is common enough talk that for one of them to have the good luck to marry a rich wife is extremely likely to hinder or to spoil his career as a teacher and a man of science. Why not admit, then, that the moderate compensation which effectually removes the seductions of wealth and the increased burden of social and profitless outside engagements, if, with good sense and strict economy in its disposal, it also removes the anxieties of excessive poverty, is on the whole the most favorable condition for the profession of the teacher?

For the reason of its relatively poor financial reward, as well as for other reasons, on which I need not stop to dwell, many of our teachers of the higher grade would not be teachers at all, were it not for the fact that their interest has become strongly enlisted in the cause of learning and science—in a word, in the cause of education for themselves and for others. And where this interest becomes a sort of fascination, as not infrequently happens, we have the conditions fulfilled for the most successful professional work. For this is a

kind of interest which is apt to grow by feeding on itself; and the person who once firmly fixes before his mind the acquiring, advancing, and distribution, of the benefits of knowledge, is not likely ever again to let this ideal fade wholly out of his sight.

To a certain amount of native ambition and at least a small measure of original fitness, we must assume that the preparation of the teacher for his work of teaching keeps him for a considerable period of years in the acquisitive and inquiring state of mind. This is certainly coming to be more and more the case, with the elaboration of our system of education, in this country and at the present time. Thus do all the influences in the history and the environment of even the teacher of average attainments contribute to the opportunity —and, indeed, almost enforce the necessity—for estimating highly the value of science and for reflecting upon and serving in practical ways, its many-sided interests. At any rate, from the days when Plato and Aristotle taught their pupils under the groves and in the halls of ancient Athens, to the days when Lord Kelvin and Hemholtz lectured and demonstrated in the lecture-rooms of Great Britain and Germany, the teachers of the world have been the chief promoters of its science. And this statement is justified by thousands of much obscurer names than theirs.

As to so-called original research, or the discovery of altogether new facts and principles of science, it is, of course, quite beyond the power or the province of most teachers to attempt anything considerable of this sort. To make the claim, or even the attempt, would for most of us result in either self-deception or failure. But I assure you, there is more shamming and pretense about this matter of "original research" than about almost any of the other phrases so glibly and so unintelligently used by many advocates of the wholly new in our system of education. The eagerness to publish new discoveries and have them attached to one's name has greatly outstripped the ability to have anything, new or old, at all worth the publishing. And the multiplying of trashy magazine articles and doctor's theses, which appear under the specious claim to contain something both original and important, is appalling.

And yet it can not be said that it is beyond the pale of possibility for any teacher, however, humble, to contribute something valuable and new to the world's stock of knowledge. My advice to any one properly ambitious in this direction is: "Do not look too far away; what you are seeking is perhaps near at hand, in your very neighborhood, or at least not far away." There may be some new species of flower in the woods or fields where you can take your daily or weekly walk. Some one of

the million or more of the, as yet, unindentified species of insects may be working in the ground or trees and shrubs of the same fields and woods; and working either for or against the interests of man. Or if such matters as these do not interest you, remember that all the science in the world knows only a little of what there is to know about the habits of the birds and the bees, and all manner of living things. Or, again, to pass into a quite different region, the town, the village, the more sparsely settled community where you are living, has a history that is an integral part, and may easily become a very important part, of a much wider historical interest. Learn something about it; and if your findings seem worth while, make them known in a modest and truthful way. And occasionally, there will be a common-school teacher —although heaven makes such talents a rare gift— who can tell the story of the life and the environment of her pupils, and of her success with them, in a manner to command an enlightened and tender public sympathy, as recently did one of the teachers, now, alas, no longer living, in a public school in lower East Side, New York City.

It is as increasing the possibility of doing something of this sort that I urge again upon every teacher the benefit of having some special interest —or, if you please, "fad"—in some line of science.

But even if no opportunity seems at any time

possible, for doing anything to contribute to the world's stock of useful knowledge, there is for every one of us a very good likelihood that some of our pupils will be stimulated by us, who will be far more than we can ever hope to be, really effective promoters of the ideal of science. And, on the other hand, who teaches anything at all, is sure to be, day by day, and hour by hour, a disseminator of science. The teachers of a nation are the distributors of the world's knowledge broadcast. This is a kind of seed, some of which can not fail to grow. A full century of the race's experience of toil and bloodshed may be disseminated in the lesson of a single hour.

LECTURE XII

THE CHIEF IDEALS OF THE TEACHER: THE PUBLIC WELFARE

I have already indicated many ways in which the work of the teacher is related to the public welfare; and I shall have occasion to speak more in detail on this subject in subsequent lectures. But I wish at the present time to say a few words regarding the obligation and the opportunity of all who are engaged in the profession of teaching to accept, and consciously hold before their minds, the general good as one of their cherished ideals. For the intelligent and aspiring teacher, although his most intimate daily task and aim are directed toward the welfare of some particular school, is entitled to expand the conception of the relations which his work, and that of his colleagues, sustains to the community at large. Indeed, something of this sort is necessary with every one of us, if we are to view our influence in that large-minded and contented way, which makes the life of the humblest workman a happier and a nobler affair.

I invite you, then, first of all, to try to estimate in an adequate manner the obligation of this form of the teacher's professional ideals. The grounds

of such an obligation belong to the very nature of man as existing in society. Speaking broadly we may say that every human being, by virtue of his being human at all, becomes a member of the social whole. Indeed, it is now an accepted psychological truth that the most important characteristics of humanity can develop *only* in society. *Alone,* the human animal can not grow into the mental and moral stature of a truly human being, a *man,* in the fullest meaning of the word. This general truth might be illustrated in great detail by showing how it is, as a matter of fact, that the individual comes into the possession of speech, of a knowledge of nature as man knows it, and of moral ideas and the semblance, at least, of a regard for moral considerations in his intercourse with his fellows of the same species. It is true that we must look to the development of human reason as the source of the allied development of human language. And given a group of human beings, who were so situated as to be from the first deprived of any ancestral inheritance in the way of a transmitted language, they would proceed to develop one adapted to the uses of the simpler forms of communication of their wants and of social intercourse. But it is also true that any considerable development of the individual is dependent on his being early put into the possession of an ancestral inheritance of a language already developed; and

on his being compelled to make use of this means prepared for him, in order to make his wants known and to make his influence felt. The individual left to himself for the use of merely natural signs would scarcely manage to become a man; a "man among men" he could not become at all.

Somewhat the same things must be said about the indispensable character of the knowledge which every individual inherits to some extent, and the existence of which is due to the accumulated experience of the race. We pride ourselves upon being mentally brighter, or more intellectual, than were our own savage ancestors; or, especially, as being much more highly developed than are those races which seem to us to lie closer to the so-called primitive man. But there is grave reason to doubt whether by far the greater part of this assumed superiority is not an expression of the simple fact that we get by no work of our own what the race before us has toiled for centuries to secure. Every teacher is telling to boys and girls of scanty intellectual interest and low grade of intellectual attainments, scores of truths about the nature and manner of the behavior of things which Aristotle and Galileo, and even Newton, did not know.

As to morality, it is so essentially a social affair that we can not apply any of its terms to human beings conceived of as existing outside of human society. We can not speak of a person as

moral or immoral, but only as non-moral, or not a true person at all, when thought of as an individual and not a member of some social whole.

But I scarcely need to speak further of the obligations to society which rest upon every individual; and I, therefore, pass on at once to mention several reasons of a more special sort, why this obligation to regard the relation of his work to the public welfare rests upon the professional teacher. In the case of nearly every teacher, his very preparation for the work of teaching has engendered a certain peculiar obligation to society. In the great majority of cases, in the system prevalent in this country and of which we are so justly proud for its "freedom," it is society which has given this preparation—"*given*" it literally, because few of us there be, indeed, who have ever paid for one-half, or even for one-fourth, of what we have received. Besides, however this preparation may have been received, it raises the teacher above the average ability to contribute to the public welfare. Now, there is a very sound judgment gaining ground that no individual can acquire wealth without being placed in this way under peculiar obligations to the society whose co-operation and active assistance have been essential to both its acquisition and its continued safe possession. And I might add that this obligation is made particularly binding by the present conditions which have,

in some respects at least, favored the acquisition of wealth by the few at the expense of the many. These conditions, it is rightly held, put additional obligations on those classes to whom society—altho so often in ignorance or with sinister motives—has literally *given* so much of the country's wealth of natural resources and legitimate annual income. But why, I ask you, does not something similar in the way of obligation rest upon the individual to whom society, at its own cost, has given the riches of knowledge, the wealth of a public school, or a college, or a university education? It seems to me that the motto, *Noblesse oblige,* applies almost equally well in both cases.

Not only the preparation, but also the position, of the teacher imposes a peculiar obligation to seek for the public welfare. The welfare of every class and every section of society depends largely—yes, chiefly, upon the mental and moral, as well as physical culture of its children and youth. This is true of its present-day welfare. No community whose children and youth are not well cared for—body, mind and morals—can possibly "fare well" in the higher meaning of this dubious phrase. The nation is just beginning to wake up to a realization of this truth as affecting the physical condition of her children and youth. Efforts are making to secure more nourishing and better cooked food, and cleaner and better ventilated housing for the chil-

dren of the nation; to secure the maturing of their bodies and of their minds against efforts of unscrupulous greed to obtain cheaper labor, or higher rentals on the tenements in which so many of them are forced to live; to see that they are not suffering from eye-strain and adenoids and from other similar evils, and to mitigate the system of cramming which is working so much evil to both pupils and teachers. We are even—but all too cautiously and dubiously—considering whether something can not be done effectually to warn their parents and to instruct them, with respect to the dreadful results in social ways, of the increasing prevalence of sexual and other forms of vice and immorality. And there are at least a minority of us who are deeply interested in educational matters, that are hoping the day may come when explicit and forceful ethical instruction and discipline will fill a much larger place in our entire educational system from the kindergarten to the university and professional school. In all these, and in all other similar matters of the public welfare, every conscientious teacher is bound to be especially interested. And by his very employment as a teacher, every one of us is placed in a position to be especially influential.

The teacher's relation to the parents and guardians of the children and youth of the land still further enforces the obligation of the ideal of the

public welfare. The changes which are so rapidly going on in the domestic and social conditions of our national life are yearly making this statement more emphatically, and even startlingly, true. Fewer parents than was formerly the case take any active part in the education of their children. Time was, when most of us learned our letters on the floor at home, and learned to read at our mother's knee. In those days, in many families, all the early education was under supervision at home, and much of what was learned at all, in all the earlier branches of learning, was learned at home. Or, perhaps, the minister started the boys of the parish in their Latin. The professional education of the intending lawyer or doctor, too, was chiefly gained, not by attending school, but by reading law or medicine in the office of some practitioner. But now parents, as a class, have thrown off almost all personal responsibility for the education of even their own offspring. They have turned them over—body, soul and every otherwise—to the professional teacher. Even if they would like themselves to do something in a more personal way for the education of their own children, they have neither the time nor the ability; and the very character of the home-life makes all effective influences in this direction more difficult, if not quite impossible. If anything is to be added to what is expected of the public school, in the way of

moral and religious instruction and training, this, too, is not undertaken at home, but is committed to the so-called Sunday-school. Here a considerable portion of the teachers are the very same persons to whom the secular education of the children is entrusted. I confess that the present condition, with all its tendencies, seems to put an unjustifiable amount of the responsibilities properly belonging to the parents, upon the teachers; and to have the complementary bad effect of indulging the parents in shirking the responsibilities which they have assumed in becoming parents. On the other hand, the conscientious teacher can not see the way clear to throwing back any large measure of this imposition upon the persons to whom it properly belongs. What, then, can he do but accept it as a sort of sacred trust?

If I seem to you to have exaggerated the obligation of the average teacher to consider the public welfare as one of his more influential ideals, and to have made the burden of this obligation as a kind of sacred trust too great easily to be borne, I turn the more eagerly to speak of the practical nature of this same idea. What is in fact the opportunity and what the power of the average teacher to realize something of this ideal in case he feels the obligation to cherish it? How can the teacher—just the *average* teacher, in the *ordinary* community—manage his work so as to contribute

in any considerable way to the welfare of that community, and possibly to the welfare of a much larger section of the public? Of course, the answer at once springs to our lips: By being a good and successful teacher he, of necessity, makes some worthy contribution to the sum of the general good. But the question I am now pressing has reference to contributions that are over and above the very important contribution that is constantly being made in the work of teaching.

Before being more specific, it is well to bear in mind these two thoughts which may help to moderate our expectations and make them more reasonable, without having the bad effect of suppressing them, or turning them in adverse directions. And, first, the improvement of the physical, mental and moral condition of any larger number of persons, collected into a so-called community, is apt to be, from the nature of the case, a slow and irregular growth. A sound and serviceable man or woman—just one single human individual of which Providence might be proud—can not be produced in a single day. No other animal costs so much to bring to maturity as the human animal. And under the most favorable conditions the development of any one boy or girl to ripe manhood or womanhood is one of the most notable of nature's achievements, even when nature is helped out by an environment which has cost thousands of years of the civilizing

process. The average human being, as judged by his own ideal standards and those not the highest type of ideals, is still a pretty poor sort of a creature. We as a nation, in this twentieth century of the so-called Christian era, are not more than an eighth part civilized. And the best attempts to get either the individual child, or the whole community of grown men and women, just a little further toward this ideal of human perfection, individual and social, generally have only partial and fitfully good results. All this is not said, and is not to be remembered by us teachers, by way of discouragement, but the rather, to guard us against premature and unwarrantable discouragement. It is the steady pull and the long pull, and the pull altogether which is going to lift the public higher toward its own ideal of an improved social welfare.

And, in the second place, many, perhaps most, of the most successful of the teacher's attempts to contribute to the welfare of society in some large way are sure to be hidden from his knowledge. The bread which we cast upon the waters of a single human soul whose improvement is committed to our care is very apt speedily to disappear beneath those waters and never to return to our sight. But if it floats down the stream and overflows the wider fields lying far below, the chances are against our having it returned to us, even after many days.

There are, however, certain considerations which may properly contribute to the encouragement and hopefulness of every teacher, with respect to the feasible character of this ideal—to be realized, indeed, but only very partially and in time.

The teachers of any community are, as a rule, better informed than the average of the community as to what measures are really suited to favor an increase of the public welfare. In making this remark, I include all kinds and grades of teachers, in all kinds of communities. Obviously, the teachers of engineering, physics, chemistry, biology, botany, bacteriology, surgery and medicine are, on the whole, the best fitted members of society to secure its sanitary and physical welfare. If all public enterprises, bearing on the public improvements of this sort—the laws enacted and enforced, the measures devised and executed, and the works planned and constructed—could be taken entirely out of the hands of the politicians and committed to the hands of the teachers—taxation and the raising of revenue, for these purposes alone being excepted—who can doubt that the physical and sanitary welfare of the public would be much better protected than it is at the present time? They are the men who know, and the politicians are, for the greater part, the men who do not know. Doubtless there would be disagreement among these classes of professional men, as to laws, measures,

plans, and even as to facts. But, not so much disagreement as is encountered among the politicians when anything to be done for the public welfare is proposed in these directions. And I am quite certain that the motives for disagreement and the means for securing agreement would be far less sinister and corrupt in the case of the professional men if they were completely entrusted with these matters of public welfare than is now the case with the politicians who have them in control. The engineers are the men who know best how the public works are to be made conducive to the public welfare. The chemists know best what chemical compounds are injurious, what harmless, what beneficial for nourishment or for the curing of disease. The surgeons and doctors know better than the average of the people how vivisection and vaccination and antitoxins may best be made contributory to the public weal; and so on, and so on, through all the ranks of the men devoted to these various professions. Even where these men are not teachers in the strictly academical application of the word, they are often no less really beneficent instructors of the people in such matters. Agricultural schools, agricultural stations and articles written by the men employed in them are important ways in which the professional investigator and teacher is constantly conferring the greatest benefit upon the public.

The securing of all kinds of physical welfare for the vast multitudes of our growing population is becoming more and more a matter for instruction and, therefore, a matter for the teacher. Nor are the superiority over the average of the community and the responsibility which it imposes, and the opportunity which it offers, confined to the experts in the cities and more populous communities. More than the average man or woman, the teacher in the smaller communities and in the country is aware of the progress being made in the particular sciences which deal with the conditions that contribute to the physical and sanitary welfare of the people. His general education is nowadays such that he has come to know, as most of the men and women do not know, what men ought to eat and drink; how they ought to clothe themselves if they desire health rather than mere display; how to escape sickness and secure a better measure of health; what prevalent opinions are well founded and what are pernicious superstitions. It is true that the so-called common people of the country and of the town are apt to resent anything which savors of interference, or has the air of assumed superiority and pretended condescension; but this is where the need and benefits of tactfulness, as something beyond mere information and good-will, are especially apparent.

The average teacher is also much better informed

than the average of the rest of the community as to what is good for the mental and moral welfare of the public. He knows, as most of the others do not, the constitution of the country, the principles of its political organization, the stimulating and inspiring examples of its historical development. And in these days when the nation has so sadly forgotten so much of all this, and is so in danger of being swept from its very foundations by the incoming tides of foreign immigration and by the defection of its own sons and daughters, the chance is good that the teacher may do something of no small value for the public welfare by instruction and example in matters such as these.

The average teacher knows better than the average man or woman what is doing, and what has been done, for the improvement of education, both at home and abroad. I can not say that I think the fruits of the large amount of lecturing and writing on what is called "pedagogy," which has been so loudly and extensively advertised, have been worth the full price of their cost. But they have had a prospective value which is far greater than their present value. They have done much toward revealing in clearer light some of today's evils and have set in motion thoughts and plans for their removal. With all this confusion of practise, of opinions, and of ideals, on the general subject of education, it has not been easy for the workman,

however isolated from his fellow experimenters, to remain wholly unacquainted. The books on education which he reads, the text-books which he selects or which he is compelled to use by the selection of others, the private conversations he has with other teachers, over the experiences of the craft, the speeches and papers to which he listens at such conventions as he is able to attend—all these ways of stirring up interest, exciting reflection and forming opinion, necessarily make the teachers of the country more alert and well-informed, if not vastly more wise than the average of the people, as to what is doing and what ought to be done for the improvement of our educational system. By taking some worthy part in the theoretical and the practical solution of these educational problems the teachers as a class can contribute much to the public welfare in the future.

The average teacher knows better than the average of the people what is the best literature, both of ancient and of modern times, and what are the best of the books that are coming out from both the native and the foreign presses of the present time. The teachers know better than do the people at large what is the correct and elegant use of the English language. I fear it must be confessed that many trashy and unworthy books are read by the professional class to which we belong, and that a

very considerable number of the school-ma'ams and school-masters of the country somewhat habitually indulge themselves in poor and even slangy English. Undoubtedly, some of these teachers do not know any better. But I am speaking of the average of this class as compared with the average of the people at large. And certainly the teachers of the country can contribute liberally to the circulation of the best books and to the taste for the best literature of all ages and all peoples. They can have much to say as to what books shall be in, and what books shall be kept out of, the increasing number of public libraries that are being erected and endowed thruout the length and breadth of the land. If they read good books themselves and become affectionately familiar with their contents, they can disseminate their fine ideas and the fine manner of expressing fine ideas among the common people of the land. They can discourage by example and by ridicule the habit of slovenly and vulgar speech, which is everywhere so distressingly prevalent with us at the present time. Let me not be misunderstood on this point. I am not advocating what is finical or superficially elegant in daily speech; or the cultivation of a speciously elegant style of epistolatory or other composition; or the total abstinence of slang; or even the abolition of the judicious oath, where the object of condemnation is some deed or some person especially

outrageous. But I am saying that, in general, the public welfare would be greatly served if our youth and children could be taught to use the mother tongue with sincerity, simplicity and essentially good judgment and good taste, and to avoid the unceasing use of vulgar slang and senseless exaggeration. For a man's speech not only betrayeth, but also *berayeth* or defiles him. Perhaps, also, by the united effort of all the teachers in the public schools we might have our boys and girls fitted for college so that they could express single sentences in correct English and even spell correctly most of the words in ordinary use; or at least know how to look them up in the dictionary.

And best of all, the average teacher is in a position to know better than the average man or woman how to inquire, to study and to think; what is good for the mind and the heart and how to furnish the mind well and to ennoble and purify the affections. The average common-school teacher may not be a very cultivated, intellectual and noble personality, but he or she is undoubtedly, taking the average, above the average of the entire community, both mentally and morally.

The teacher's ideal of contributing to the public welfare is made more practicable by the fact that the public naturally looks to its teachers for instruction and leadership in several important matters touching the public welfare. Altho we

have departed far, as a nation, from that estimate of the value of the profession which still lingers in China and in the Orient generally, and altho learning and wisdom have become words in certain quarters to juggle with or to treat with scorn, the common people still look to those whom they regard as sufficiently educated to be entrusted with the education of their children, with a continued confidence in their judgment and their good will. In their own hearts, the people of the United States know that their teachers are, for wisdom and for honesty, on the whole, much more trustworthy and unselfish than their politicians or their traders. And as the public system of education develops, even the smaller communities are more likely to have among the number of those who are instructing their children those who have special knowledge in various branches and departments of knowledge. The teachers as a class will then be more "looked up to" than they are at the present day. The fact that one is looked up to by the public makes one much more able to contribute generously to the welfare of the same public.

Again, the very character of the teacher's work is such as to make it easier for him to do certain favors for the public which employs him. He can plead truthfully and effectively for certain improvements in the sanitary, mental and moral condition of the community on the ground that these

improvements are necessary for the welfare of its children and youth. The school-houses must not be poorly lighted and ill-ventilated. The children must not be sent to school unwashed, or allowed to go thru the school day unfed. The authorities must not allow them to play truant or to misbehave greatly on their way to and from the school. Arrangements must be such that a proper modesty can be conserved as between the sexes. The best available of text-books must be provided and as much of an equipment of blackboards, maps, charts, apparatus and other appliances for successful instruction as is possible must be provided. Colleagues and subordinates must have a sufficient equipment to bear their part in the work of education. The saloon and other corrupting influences must be kept at a distance from the school-house. A certain amount of discipline must be enforced in spite of any attempted interference from parental or political influence. Surely no other class in the community is so well fitted, either by their knowledge or their position, to plead for and to secure these primary needs of the best system of public education as are the teachers of the country. This sort of influence may also be extended to the esthetical environment of the children and youth, not only in the school-room and about the school-house, but also in the home, the village and the surrounding country. The present attempts to

give to all the pupils of the public schools some acquaintance and appreciative feeling, as directed toward what is beautiful in nature and in art, is destined to be of inestimable benefit to the whole Republic. It may not result in increasing the number of really great painters, sculptors or musicians; and it is not desirable that it should increase the number of dabblers in these various forms of art. But it can scarcely fail to tend toward the increase of the number of refined and happy, although lowly homes, and it may easily make more popular the combination of real beauty with cheapness of manufacture, in which the Japanese so greatly excel. (Of course I do not have in mind the cheap things sent to this country for sale from Japan; they are not native Japanese products at all, but wretched imitations of the worst forms of German manufacture, for the most part.)

The various ways in which teachers may co-operate to bring about an increase in the public welfare are too familiar with all of you to need discussion at length. University and school-extension lectures furnish one means for the teacher to enlarge the sphere of his public influence. There are some things, if only a very few, which the teacher may tell, not only to his pupils, but also to a select number outside the school-room. Leading or participating in excursions of an improving, as well

as recreative sort, after the fashion provided for in Switzerland, to which I have already referred, offers another means of extending one's influence. The teachers are most important factors in the formation of clubs, reading circles, lyceums and other similar means for bringing the benefits of knowledge to a widening circle of the people. In all other ways the teacher should be recognized as a "public-spirited person." But after thinking up all these ways of increasing our work for the ideal of the public good, we return in thought to the special opportunity afforded by the work of teaching itself. The good teacher can not help contributing something by way of his own special manufacture to the increase of the general good. For his is the manufacture of good men and good women; and it is only such men and women that can secure the general good.

Part IV

THE TEACHER'S RELATION TO SOCIETY AND THE STATE

LECTURE XIII

THE DEVELOPMENT OF SOCIETY: DEPENDENT ON EDUCATION

I confess to you frankly that from this time on I would gladly much enlarge and almost completely change the character of my audience. Enough, perhaps, has already been said of the more specific relations in which the teacher stands toward the welfare of society and toward the stability, and what I will venture to call the "spiritual," progress of the state—at least, so far as the teachers are especially bound to take note of all this. But I am now going to make a few observations on the national system of education, in its larger, more popular aspects, and in a way less limited to the duties of a particular class. In a word, I am going to consider the subject of education in a more *ethnic* way. For this reason I should like, as I have already said, to address those who make the laws, and control the institutions, which provide the educational facilities of the country, define its educational policy, and arrange and supply the material for carrying into effect its educational system. In a word, I should like to get at the public, whose system it is that is working out such

large results for the good or the ill of society and of our political and national institutions. But after all, it is not only worth while for us as belonging to the class of professional teachers, to be ever learners and students of these wider relations; but, as has, I trust, been made sufficiently clear, if we are intelligent and wise in our convictions, and earnest and unselfish in action, we can as a class do much to bring about desirable changes.

Let us, first of all, strive to place our thoughts and our resolves upon a rational and historical basis. As a help to this end, we may briefly consider the dependence of society for its welfare and for its advancement, upon the instruction and development of its individual members. This dependence is partly obscure, indirect and pretty strictly limited; and it is partly more obvious, direct and subject to limitations which do not constitute irremovable obstacles. The former kind of dependence operates chiefly through two classes of factors or conditions which determine the social welfare. The first of these are the physical conditions which Nature has set in such fashion that no kind or amount of education, scientific and moral, can to any considerable extent, overcome them. For example, education could not advance beyond a certain relative low level the social and economic welfare of the inhabitants of Labrador or Patagonia. Increase of scientific knowledge can not

find coal or the mineral ores, where nature has not placed them. Nor is it likely that the planting of agricultural colleges within the Arctic Circle would enable the dwellers there to grow cotton and sugar-cane profitably. Education cannot give equal opportunity to the United States and to the steppes of Central Asia; it cannot make Canada the counterpart of the Argentine Republic; or render Alaska the rival in all respects of Florida. But it could do much for the economic and social betterment of all these countries; and without it, the most favored of them—it is at least conceivable—might reduce itself in time below the level of the less favored, if only the latter had learned how to make the most of its scantier resources. And if we could by some process of education get rid of the ignorance and the immoral greed that are now holding back, rather than helping forward, the cause of fair trade and mutually profitable commerce, there are comparatively few places in the world, where education and the discipline of moral character, could not result in a comfortable degree, if not a high grade, of economic and social prosperity.

Besides these physical limiting conditions of the more difficult, if not of the totally unmanageable kind, there are certain inherited racial peculiarities, or fixed social conditions of the ancestral order, which afford determined and tedious sources of

opposition to all the social betterment that an improved system of education, if unhindered, might provide. Of a people, hampered by such influences, in a truly awful but, I believe, not altogether hopeless manner, the Chinese Empire is today a notable example. Here are three hundred and fifty or four hundred millions—and it will probably be some time before any census taken by the Government will tell us which—of people, whose racial characteristics are a strange mixture of admirable gifts with ancestral habits that are rank with the odor of mental and moral corruption and decay; and one of the most pressing and dark problems is just this—how to change the existing system of education so as to make it co-operate to the end of the economic and social betterment of the whole body of the people. China thus affords a notable example of the impressive truth that both the sins and the virtues of the preceding generations, in matters of education as in all other matters, are surely visited upon the following generations. There is no surer truth for us to reflect upon than that our educational faults and failures will surely be visited upon the youth of the country, and through them, upon the whole country, down to the fourth, or even to the tenth generation.

In general, the present generation, however well educated, can never wholly overcome, and usually can not greatly alter, the accumulation of unfavor-

able social conditons which come to it from the past. We are pretty tightly bound by our forebears, whether for good or for evil, however much we may boast of our ability to "make all things new," and however much we may struggle to kick off the cords with which they have bound us. We may as well confess this at once; we can not cut ourselves loose from the past; we do not know so very much more about education, as a matter that fits men and women to act their part well in the social whole, than our fathers did. We have upset, or thrown into the melting-pot, many, many, old things: we are discoverers and doers of a few good new things. But we have not really settled many important problems: much of our so-called pedagogy is painfully poor stuff, and is coming to be so regarded by the most sensible part of the public interested in education. And just now one of the most hopeful tendencies in educational circles is to go backward, at least by a process of reflective examination, and consider anew in what respects we have been wise, and in what respects we have been foolish, in departing so far and so rapidly from the old-time system of education.

Whatever our judgment or our action may be, in our comparison of the old with the new, we need to remember that human nature, and child nature, do not change—at least, they do not change essentially and in any short period of time. Our day is

only a small fraction of the day of the race; our civilization is not the last word of progress; and perhaps, we Americans are not God's highest and final expression to the Divine ideal of humanity. At any rate, we shall have to accept the fact, that every generation is chiefly indebted for what it is and for what it seems, of itself, to do, to countless generations of the past; and also, that no one generation can proceed wisely or safely on the assumption that it can all at once break wholly away from that past.

An educated public of the present day can, however, do something materially to improve its economic and social inheritance; and if only it could all be educated, morally as well as scientifically, and could be united by good-will in a common effort, an educated public could do much to transform its inheritance. But plans to secure such a public, all of a sudden, as it were, may be looked upon somewhat as we should look upon the motion, said once to have been facetiously made in an ecclesiastical Convention, for the abolition of original sin!

As an offset, or complement, of the principle that great changes require a long time to effect, we have the principle that nations, like individuals, have crises in their intellectual, moral, and religious development, when all manner of changes, either for the better or for the worse, are greatly

accelerated. These crises are in part brought about by the prevalent system of instruction and discipline of the social and political organization; but they themselves give opportunity for relatively sharp and sudden changes in the policy which regulates the prevalent system. Some such crisis, or succession of crises, seems to have overtaken the economic and social development of the American nation at the present time. It probably, therefore, affords opportunity for marked and rapid changes in that educational system upon which the plans for all economic and social betterment are so dependent.

Thoughts like those which have just been uttered introduce us to a consideration of the more direct and immediate relations between the instruction and discipline of the individual members of society and the promotion of the social welfare. Of course, it is obvious commonplace to say that, if all the individuals of any community are as well instructed and disciplined as can be, then the society of which they are individual members will already have been as much improved as education can improve it. But, as I said in a previous lecture, it is my growing belief that, in the making of laws, the reforming of evil physical and moral conditions, and in the whole system of instituting and administering our system of education, we are too much losing sight of the concrete individual in a collective, but

entirely mythical personality, called "society." In my judgment, we shall never reach the much-to-be-desired result simply by multiplying societies. It is too true that, of many of the existing societies the net result is a maximum of committees, officers, and consequently of expense, and a minimum of efficient workers who are fitted for the work they are employed to undertake; and who are brought into close-fitting and fruitful relations with the persons in whose behalf the work is understood to be initiated and conducted. On the other hand, there is increasing need of prolonged individual influence, which is made directly to bear upon the multiplying of that sort of well-informed and well-disposed individuals out of whom a better social whole must be constituted. Now it is the business of education, in its relation to the economic and social betterment of society, to furnish a supply of just such well-informed and well-disposed individuals. I say well-informed *and* well-disposed. For here again we come upon the thought that any system of education which does not result in the formation of a sound and noble and serviceable character, fails of reaching the most important and highest aim of education.

But any national system of education, in order to fulfill its purposes more nearly in the complete fashion, must also educate the individuals brought up under it, so as to sustain proper relations to

one another in the varied circumstances and conditions of the national life. It must include arrangements for putting the individual units together in a way to secure the life and development of the whole. The various classes, trades, businesses, professions, local and national officials, must be educated and trained, each in its own craft, business, profession, official function; and also each must know its own place and standing toward the others, on all of which the welfare of society is dependent. But what can be more lamentably defective than the condition of our system of education, in this regard, at the present time?

In former days and other lands, and still in the Orient generally, the social classes are found to be separated by lines distinctly drawn; the different employments were more strictly classified and the rights and duties of each more carefully defined. The apprentice knew his place, and the master knew his privileges. Husband, and wife, and children, were carefully instructed and made by comparatively unvarying custom, to know and to keep the positions respectively belonging to them. But, whether for the better or the worse, we have changed all this. At any rate, it is not at all likely that we shall ever revert to the old conditions; and I think that, making the proper allowances, we might all agree that the changes, if they have not been, are certainly going to be, on the whole, much

for the better. But, in order to secure the advantages to society at large which these changes make inherently possible, must we not have our system of education so adapted to these changes that each individual shall be better fitted than is at present possible, to act as a well-disposed and well-informed individual in the particular position which he assumes to occupy? Men ought not to be appointed to diplomatic positions who know nothing of the duties, responsibilities, and the *amenities* of diplomacy; or who know little or nothing of the history and institutions of the countries to which they are sent. Men should not be permitted to make our laws, whether at the national or the state capitals, or in the municipality, who know and care nothing about the business, and especially about the ethics, of law-making. Neither trusts nor trade-unions should be officered and run by men who know and care nothing about the rights and the duties implied in both these forms of organization, and about the ethics of the relations existing, of necessity, between them. Boys and girls should not be allowed to marry, breed children, and get divorced, without some better knowledge of, and more solemn regard for, what is involved in all this. Yes, and if we are going to educate everybody at the public expense, why should not our cooks and housemaids be made to know their rights and duties as toward their mistresses; and the mistresses, in their turn,

their rights and duties as toward their cooks and housemaids?

Now, I am far enough from thinking that all these negative and positive virtues can be secured and enforced by any amount of legal enactments. But I do believe that something well worth the cost could be secured by wise changes and improvements in our system of public-school and university education. Indeed, the battle would be more than half won, if these institutions could stem the tide of evil influences constantly arising from the prevalent ignorance and carelessness with regard to truths of fact and principles of righteousness. Well-informed and well-disposed individuals, living and acting in all these economic and social relations to one another, *are* already a society whose social welfare is secure.

The almost absolute dependence of the social progress of any people upon the extent and character of the education given to the individuals of which society is composed is sufficiently obvious. In saying this, we are, indeed, considering "social progress," only in so far as any society can control the conditions of its own progress; and we are considering "education," in that comprehensive way, to which our thought was introduced in the first lecture. But even with these limitations, and although the professional teachers are always limited in other less unavoidable ways, the class, by

virtue of its functions, its equipment, and its ideals, is one of the most powerful of forces for the economic and social betterment of the people of any country.

I may now rapidly pass in review—giving an example or two under each head—some of the more particular forms of the dependence of society, for its welfare and progress, upon the education of the people. A measure of particularity seems desirable, because, while all Americans spontaneously recognize the value of education, and are ready—often inordinately—to boast of their own superiority over other countries in this respect, they are quite too unwilling to let its maxims and regulations and conclusions influence and control them, when it is a matter of greed or self-interest which stands in the way. And this is most amply illustrated by the first of the particulars to which I now call your attention.

Society is dependent for its welfare upon an educated knowledge and intelligent use of its material resources. It is science which warns us against the useless waste of these material resources. Everywhere, and in all history, uneducated man is uneconomical. He is a spendthrift, wherever he can be, of the good things which nature has provided for his use. Amongst savage peoples this wastefulness is chiefly the result of ignorance, coupled with the hard and uncertain physical and economic condi-

tions of their environment. In decayed civilizations, as for example, in Korea, ignorance is coupled with a grasping and corrupt Government. As one of the natives said to a friend of mine, "Formerly, when there was good year, we ate up all the rice that the Government did not steal; when there was a bad year, we starved." With us, the shameful waste of the national resources which has gone on for fifty and more years, has mainly been due to the avarice of private individuals and corporations, encouraged or permitted by the Government—an avarice, which, while it is given to self-interested forms of economy, is often most wasteful of that in which society has a permanent interest. Education, with a strong leaning to the moral side, must combine with laws enacted under the influence of science, to check this disgraceful waste of the material necessary for the permanent social welfare.

It is science, also, which tells us how to discover, appropriate, and increase or improve, the same material resources. It is science which shows us how to secure the improved health and strength, and the prolonged life of the individual members of society—thus promoting the welfare of society. But I have already said enough to enforce and illustrate these contentions. Only it must be education that includes training in social morality as well as knowledge of the principles of social econ-

omy, if any great amount of practical benefit is to result. And I take this occasion to affirm that, in my judgment, those teachers and writers on economics and sociology, so-called, who are trying to leave ethics out of their account, and even those who are not positively emphasizing the ethical side in their account, can not do so much for the social welfare by way of increasing knowledge, as they are sure to do against it by way of tolerating or apologizing for immorality.

But we may dwell more tenderly on the thoughts that come to the front as we consider the dependence of society for its refined pleasures upon education in the appreciation and love of nature, literature, art and philosophy. The social welfare and social progress of any people are to a large extent dependent upon the way in which they take their recreations, and spend those hours and moments which they can snatch from the life of daily occupation and toil. For individuals, or for the people, who like so many of the Anglo-Saxon race, demand strong excitement in order to "whip up" the feelings of pleasure, or who, like the Chinese, resort to the deadening influences of a drug in order to relieve the pains of poverty and disease, or the sorrows of loss, or the depression of *ennui*, there is a most heavy handicap placed upon the social welfare by the character of their amusements. This might be illustrated by the gross drunkenness

and bestial lust of London, Edinburgh, and Glasgow; by the mad dances, or insane "joy rides" of the French and the American; by the increasing demand for club-life on the part of the women of this country and of Europe.

Now, there is scarcely any other way in which the degree of real refinement of mind and heart of any community may be more surely tested than by the character of its recreations and amusements. The quiet enjoyment of Nature and her products of trees and flowers and birds, and even of curious insects and freaks of plant life; the entertainment afforded by every form of really good art with its persistent refusal to allow its ideals to bow down and worship before the gods of mammon or of lust, or to burn the nauseous incense of sensationalism; the still hours spent with good books that tell the story of lives worthy to be noted, or record the incidents and lessons of history, or expresss in poetry and drama and romance, the aspirations, the joys and sorrows, the failures and follies and the triumphs of human souls—all these and similar ways of spending time may actually re-create, rather than further exhaust and debauch, the society that knows how to make use of them. Nor must we omit to mention the value of those scenes and events in Nature that stir our feelings of awe and reverence, or the wholesome effect of reading and seeing and studying the great tragedies, of

whose morally purifying effect the philosopher Aristotle made particular mention, centuries ago. All these forms of amusement are both marks and means of culture in the art of recreation.

You must not think of me, however, as despising, or even looking down upon, the "rag-time" music to which the foreign children of our great cities dance so gaily; or the fun of the picnic in the country or by the sea-shore; or the cheaply colored print, or crockery, to be found in the homes of the lowly, or even the show of marionettes or of moving pictures. What I do deprecate and protest against is the strong national tendency to feel dissatisfied with everything which does not appeal loudly to the senses, or excite the grosser forms of emotion, until they acquire the dreadful habit of refusing to respond to any but the most coarse and irritating kinds of stimuli, or else relapse into the condition of the individual who has become *blasé* or is constitutionally afflicted wth *ennui*. But surely, light wines and beer are less dangerous than wood-alcohol; and going on foot, as long as one keeps to the sidewalks or the by-paths in the country, is less fraught with menace to life and limb than racing along the highway in an automobile at fifty miles an hour. That so many of the American people prefer the latter to the former kind of amusement is indicative of a low and threatening condition of the general culture.

Only such an education as refines the tastes and secures the rational enjoyment of the quieter and more intellectual forms of recreation can successfully overcome this tendency to social weakness and corruption. But from its lowest to its highest grades, the system of education which is coming to prevail in this country is contending nobly, and with considerable success, with this evil tendency to coarse and sensuous and degrading forms of amusement. As a system, it is striving to improve the appreciation and love of nature, of art, and of good literature, in the homes of the common people. And much help is being rendered from private sources, in gifts large and small, to create fresh-air funds, to support kindergartens, to endow libraries and furnish them with at least a wholesome mixture of really good books, to equip and open museums and art galleries, and to lay out public parks and provide means for getting the multitudes of the people to them. And if in this hot strife between vulgarity and refinement, between the grossly sensuous and the really esthetical, between the quiet happiness of a reasonable use of beauty and the riotous abandonment to that kind of pleasure which is followed by pain and degradation, the forces of education get and keep the upper-hand, the United States seems likely, above all other nations of the earth to have secured, bye and bye, the utmost of this kind of material for promoting

the social welfare. The one serious menace to the success in these efforts is, not the reasonable and sane interest in bodily culture, but the excessive and insane devotion to the rivalries of athletics.

But neither education in the particular sciences, nor culture in the "humanities," alone or in combination, is sufficient to secure for any people their social welfare and social progress. We must pass on, then, to consider the dependence of society for its welfare and progress, upon the education of all classes in the knowledge and appreciation of the principles of right conduct. It is possible for the individual to be acquainted with many forms of modern science, and to have much of a refined interest in nature, literature, art, and even philosophy, and still to be a bad, corrupt, and corrupting member of society. It is even possible for a large community, or the majority of a nation, to make notable progress in the sciences, the arts, and the refinements of living, and to stand still, or even to fall back, morally. But the reactions to such a so-called progress, are, if not always promptly recognized, surely destined to follow. What the ancient Hebrews knew, but did not practise, what Confucius taught the Chinese, but so largely as matter of mere theory, is as true today as it ever was: "It is righteousness that exalteth a nation." Therefore, education in morals is more important than education in science and art; if,

indeed, we could ever wholly separate the two. For the highest and more nearly fixed aim of education, from the social point of view, is to secure for all the people the knowledge and the practise of what is right in conduct, in all their varied relations to one another.

I fear it can not be said that the outlook upon our national system of education is in this respect, on the whole, as fair and hopeful as in the other respects to which attention has already been called. I have no completed plan to propose for the introduction of enforced instruction in morals, into the public schools and higher educational institutions, public and private, of the country. Perhaps, I ought not to assume that any such plan is at present feasible; or that, if found feasible, it ought to be put into operation. As for myself, however, I firmly believe that a certain kind of instruction in ethics is practicable and vitally necessary in all our schools, public and private, and from lowest to highest. But the subject to which I wish now to call your attention is broader than the question of enforced education in ethics; it is inclusive of this and of much else. Granted, what no student of human progress can dispute, that the morality of any people determines in an important way its social prosperity and social progress, we note that there are now in this country three great forces at work to determine the character of the nation's moral life and development. These are the family,

the state, and the school. The family seems to me to be doing less and less for the moral instruction and discipline of the children and youth of the land. An increasing number of parents are either relatively indifferent, or relatively powerless, to secure obedience, truthfulness, fidelity, industry, honesty, purity—any or all of the most fundamental of the virtues—in the case of their children. The state, whose laws and practises need in this respect a most thorough and radical change, has hitherto been the breeder of immorality among the young, almost if not quite as much as it has been the guardian of their virtues. It is just waking up in spots, as it were, to consider and to devise plans, not only for rescue but for some more positive contribution to the moral education of its future citizens and rulers. Shall the schools lag behind in this most imperative of all the demands made upon the educative process? Probably, their present influence for positive good is much greater than that of the law and its officers, and not much behind that of the family. But it needs to be greatly extended and strengthened; for the forming of character is the chief aim in education, and teaching itself is a moral and personal relation of a powerful order.

But there is something higher and more subtile still. The welfare and progress of society depend in no uncertain way upon imbuing the people with a truly religious spirit and a corresponding regard

for their fellow men. Doubtless, definite instruction in religious doctrine and the cultivation of religious habits can not be undertaken by the public schools. It is even a question how much of this should be enforced in private and sectarian educational institutions. It accords with our national spirit and traditions, to leave these things to the churches. But there is a certain spirit, which I do not hesitate to call "religious," and which may be, and which should be, distinctly cultivated wherever it is designed to make the system of education minister in the highest way to the social welfare and social progress of the entire people. This spirit is appreciative of the mystery and sacredness of human existence. Its discipline would stop the horrible slaughter of human lives, by greed, lawlessness, and malice. The religious spirit is profoundly reverent; it abhors frivolity and shallowness and conceit. It is fraternal; it values and cultivates the love of humanity; it is the avowed enemy of class—and race—hatred; it has the feeling of kindness toward all suffering and distressed souls. The religious spirit is at once free and submissive and loyal. It cheerfully obeys the right; it unflinchingly opposes the wrong. The cultivation of this spirit is essential to the securing of a genuine and lofty social welfare. It ought, therefore, like an atmosphere, to pervade all the educational system of the country.

LECTURE XIV

THE NATIONAL STABILITY AND PROGRESS: DEPENDENT ON EDUCATION

The theme of this lecture may be looked upon as only an extension of the consideration which occupied us in the preceding lecture. It is true that the two words—Society and State—draw our attention toward rather different aspects of our community life, its duties, its rights, its successes and its dangers. But with us, the State may be considered as society, holding sovereignty over a certain amount of the world's territory and organized for purposes of government. More than in certain other forces of statehood, therefore, the social characteristics and social welfare of the body of the people determine the character of the government. On this and on other accounts the education of the people is, both directly and indirectly, more than ordinarily determinative of the stability and progress of the State. But again I must remind you that I am using the word education in its most comprehensive signification—as including all classes of means for forming men and women of sound, serviceable and noble character; and particularly the influences that flow from the moral

and other ideals. It is the education which makes good citizens, sound and serviceable members of the body politic, in which the foundations of national stability and progress are laid.

In order partly to avoid repetition and partly to bring to your attention certain features of our system of education, from the point of view which emphasizes their political value, I am going to treat chiefly what the doctors might call the "therapeutical" aspects of our national problems as they stand related to this system. Now, therapeutics, as you know, has to do with the science and art of healing. Our body politic is just now sorely afflicted with certain diseases, which it is no exaggeration to call of an epidemic character, and which if left unchecked, are sure to leave permanent weakness behind them; if they do not even tend toward incurable decay and premature death. For the time has not yet gone by, and never will have gone by, when nations are compelled to suffer for the breach of those laws on obedience to which their vitality and growth depend.

First of all, however, let us understand that being stable and being stationary are two quite different things. Indeed, the two are, in important ways, incompatible, both for individuals and for states. To be sure, "stability" comes from a root which does mean to stand still and "progress" comes from a root which does mean to go forward. And

speaking literally, neither individuals nor nations can both stand still and move forward at one and the same time. But neither individuals nor nations can be really stable without making progress—especially in these later days and as coming under the stimulation and the dangers of modern competition and rivalries. But the difficult problem is to know just how fast and how far to move in any proposed direction, and in what particular direction, among a number possible, to inaugurate and continue the movement. This is a problem which only education can solve. And the solution must not be merely theoretical; the knowledge of when, what way and how far to go, must be followed by actual movement. Otherwise there can be neither stability nor progress. The education which solves this problem must be practical; that is, it must result in the moving of the will and in the control of conduct, under the influence of moral ideals. Today, Russia is much less stable than Germany, or Great Britain; and South America than North America; and this is chiefly because the former have been much less progressive than the latter. And much as the wonderfully rapid movement into new and strange ways may seem to threaten its stability. Japan is, in fact, more stable in every way than is the hitherto comparatively immovable Empire of China. It is not for stagnation, but for progress that we are pleading when we inquire:

What are some of the evils that have been grown by our rapid progress, for which education may afford some mitigation, if not a complete cure?

Of such evils I have selected for a brief discussion of each the following five: superstition, lawlessness, partizanship, avarice and ambition, and irreverence. These evils are all connected with the rapid pace at which we have been moving forward; if they do not grow directly out of it. The most hopeful of the remedies which can be proposed for them all must be somehow found and administered by our system of education.

It may seem strange that I connect the evil of superstition in any way with that characteristic of being inordinately "fast," which not unjustly attaches to us as a people. And it must be admitted that the connection here is rather subtle, and even, apparently, somewhat artificial. But let me call your attention to these incontestable facts. We have been exceedingly and even appallingly rapid about receiving not only into the social whole, but also into the body politic, millions of the most superstitious immigrants from Europe. In our greed to get rich quick, through the production of cotton, we have bred on our own soil millions more of superstitious negroes, and in our injudicious haste at re-construction we endowed them all in the lump, as it were, with the responsibilities and rights of citizenship. The result is that today

there are large sections of the United States where the majority of the population are little, if any, less superstitious than in Spain, Southern Italy, or even Central Africa. And we are just now coming to the somewhat more full realization of the truth of fact that the only hope of mitigating, not to say curing this enormous evil, lies in greatly strengthening the forces of education.

Ignorance, in general and truly, has been declared to be a menace to the stability and the progress of the Republic. But there are certain forms of ignorance which are relatively passive and inert; they may even operate for the time being in a conservative way. But the forms of ignorance represented by the superstitions of multitudes of people, are, many of them, ready at any time to become violently active and destructive of property and of life. Such are those which oppose themselves to the measures necessary for the material and sanitary welfare of the people. We may take a lesson from the experience of the British Government in India. When, some years ago, the bubonic plague broke out in the city of Bombay, the Government at first tried to enforce those measures to stamp it out promptly, which are recognized as necessary by the civilized world. But they were defeated by the gross superstitions of the native populace, who attributed the origin of the plague to the wrath of the goddess, Queen Victoria, over the

insult done to her statue by some miscreant having daubed it with cow-dung, and who believed that when their husbands, brothers and sons were taken away to plague camps and never came back again, the English had murdered them and used their blood to cement bridges. Much the same thing has the Japanese Government in Korea successfully coped with in its efforts to enforce vaccination and to stamp out the cholera in the city of Seöul. And has not the news come to us that the inhabitants of Southern Italy have had to be prevented by the military from mobbing foreign missionaries suspected of being responsible for the recent earthquake?

I presume we flatter ourselves that under similar trying circumstances we should escape from similar fruits of superstition. But I am not by any means sure that experience would bear out our opinion of our superiority in this regard. Given the exciting causes, with the same intensity, in certain parts of the country, and I am tolerably sure that it would not.

It is in the sphere of religious belief and practise that a certain class of superstitions is most threatening and most difficult to combat by any other than the forces of education. What is to be done if, in the name of religion, superstition organizes itself to prevent measures for securing the public against the ravages of infectious

diseases, or the more subtle but no less dangerous ravages of medical malpractise? What shall be done when in the name of religion, superstition sanctions and encourages polygamy and other forms of illicit lust; or aims to weaken or dissolve the marriage tie, by appeal to some occult doctrine of spiritual affinities? Make laws against these evil fruits of spreading superstition, indeed, we must, and if possible, enforce, after we have enacted them. But suppose that the superstitions, for lack of strength to the forces of education, spread until a large minority, not to say a majority, of the people come to hold them; what, then, that is feasible and profitable can be done simply by law-making? Even now we have not room enough in our jails and prisons to accommodate one-fourth of the number who would be condemned to them if only the law-making were rigidly enforced. We can not punish superstitious people by the million, even though the working of their superstitions is very harmful to the public good; but we can, it may be, if we work hard and rapidly enough, educate them. And this is what we must do. For letting in the light through education, rather than inactive unbelief, or denunciation, or stern suppression by law, is the only sovereign remedy.

Lawlessness, or the spirit of disregard for the law, when carried out so as to become a widespreading habit of breaking the law, strikes a di-

rect and forceful blow at the very foundations of national stability. But education tends to counteract and remedy lawlessness in at least two important ways. It tends more and more to secure laws which, for their justice and successful working, command the respect and cheerful allegiance of the people. This it does by making the law-makers wise as to what laws have a character to entitle them to the popular respect and loyal obedience, and also by disposing them, in spite of selfish and partizan interests to the contrary, to enact such laws. It is one of the saddest and most threatening of political facts, that such a large proportion of the laws now in force, and so much of the enormous annual increase of legislation, does not commend itself to the good sense and moral convictions of the great body of the people. Indeed, it is a serious question whether some of the principles which we have come to regard as fundamental and which were formerly interpreted so as to conserve the ends of justice and the interests of the public good, are not now so interpreted and enforced as to thwart those ends and jeopardize those interests. Laws procured by undue forms of influence, laws that are intended to work in favor of privileged individual corporations, laws that are well-intentioned, but are marred or spoiled by the ignorance and illiteracy of those who have framed them, laws that from their inception are in favor of dishonesty

and injustice, abound on all our statute books. And the sinister levity with which the public has come to look upon this sort of legislation is shown by calling these measures "jokers" and by stigmatizing those few who try to expose them as "muckrakers." Still further, there can be little doubt that our courts of law, both high and low, whether in large measure justly, or for the most part unjustly, are believed not to be beyond reproach either for the legality of their decisions or for the reasonableness of their way of arriving at them. And it is a well-known fact that in certain classes of claims it is difficult or impossible for the poor to get their case fairly tried, not to say, fairly decided.

It is, of course, evident that evils inherent in the very system of law-making, or in its results, can not easily be remedied by making more laws, by the same persons and under the same influences. But we must look to educative influences, which are strongly ethical in their character and which are suffused with a zeal for righteousness, to assist in remedying the evils that are leading to such disrespect for the law of the land. When we can educate the people so that they will demand just laws in the interests of the public good, and will know just laws when they see them, and will no longer think it wise and right to tolerate private bills and class legislation; then and not until then will this evil of lawlessness be greatly mitigated, if it does

not wholly cease. For the people simply will not enduringly and loyally obey laws which they do not believe to be wise and just.

But education tends toward the cure of lawlessness, because it directly fosters a law-abiding spirit in the breast of the citizen; and it both shows him how to subordinate, duly, his own opinions and practises to the majesty of the law, and also induces him to sacrifice freely private interests to the public good. There are not a few cases under every system of government, where the laws, even when they express fairly well the average sense of justice, do not correspond with the moral ideals of the morally most advanced portion of the nation. In such cases it is often necessary for the more intelligent and upright few to submit to injustice rather than transgress the law. Where the law seems to work injustice to others rather than to themselves, it is harder for conscientious men to decide what to do. No amount of education can tell to the citizen just precisely how in all cases he should solve such problems as these; but the right kind of education can impart the spirit of obedience to the laws, and also some of the practical judgment necessary to right conduct in the effort to obey them. Other things being at all equal, it is the educated nation which is wise in making, and loyal in keeping, the law of the land; and which is, therefore, at once stable and progressive.

Partizanship is another evil, which when it becomes aggressive and violent, as the partizan spirit tends especially to become in all democratic forms of government, threatens the very foundations of the stability of the state. Parties, and party contests, are inevitable in every form of government. In the most autocratic or bureaucratic forms of government they are by no means absent; but they are often more pernicious and dangerous, because their membership and plans are more concealed, and their resort is more exclusively to intrigue and corruption. In all constitutional and democratic forms of government, parties are the legitimate, and they should be the avowed and open means of forming the collective opinion of the people as to the wisest and best governmental measures, and of expressing the will of the people according to the opinions they have formed. Parties, then, are important means of economic and political education. Their chief value consists in their being educative forces.

But partizanship tends to defeat the most important and serviceable uses of political parties. The appeals it makes are not in the interests of educated opinion; neither do they tend, except by way of wholesome reaction, to the weighing of facts or the forming of judgments upon a basis of facts. Divisions into parties, that are not founded in intelligent, honest and unselfish difference of views

on questions of public policy, but are rather managed for the securing of private aims and the lion's share of the spoil, run riot in the spirit of partizanship, as a matter of course. And when this spirit has come to dominate any party, no matter what its name or how good may have been the political principles on which it was founded, it becomes a force that threatens the very foundations of national stability and progress.

Education, where it includes, not only a knowledge of economical and political principles, but also training in the virtues of sympathy, fraternal feeling, moderation and self-control, abates or removes the partizan spirit. This it does by making each understand and appreciate the views and interests of the other, no matter how much they differ from his own; and also by showing to each, what measure of real truth belongs to the party of the other, to the party to which he does not himself belong.

To illustrate by the case where, in this country at the present time, there are dominant on two opposed sides the most bitter and dangerous stirrings of the spirit of partizanship; I refer to the spirit which dominates so much of the so-called "labor party" on the one hand and on the other hand controls with an equal lack of regard for consequences and of sympathy that portion of the two great national parties which has the interests of

capital in charge. Who can doubt that relief from the partizan strife, which is so mischievous to the great majority of the people who are not partizans of either of the two, will come when capital and labor both know enough and are moral enough to understand and to appreciate the rights and interests of each other?

For there is some measure of truth in all contentions which can for any length of time hold together a collection of just fairly reasonable and well-intentioned human beings. We have as a nation suffered much from this selfish and ignoble spirit of partizanship, the successful working of which in any political or ecclesiastical party implies that it is much too largely a collection of hypocrites and ignoramuses. But there are just now hopeful signs of great improvement, even if—which is scarcely possible—the hour of complete deliverance is not at hand. Education begets a spirit of intelligent and sympathetic compromise. Such compromise will not sacrifice truth and honest convictions. But it assumes the higher point of view, which aims to include the considerations that will secure the greatest good for the greatest number. It is generous in the sacrifice of private interests.

That selfish avarice and ambition have developed to a threatening extent and are working to undermine the foundations of our national stability and progress, is a proposition which few would deny

who have carefully watched and duly estimated the spirit of the most recent times. Here seems to be something with which the enactment and enforcement of laws can cope more successfully than with so intangible evils as the spirit of lawlessness or the spirit of partizanship. I need not describe this evil to you with any detail. You know how powerful and pervasive it is through the length and breadth of the Commonwealth. But the further evil that it bodes is not at all popularly recognized or duly estimated. I remember perfectly well when, for a man to be rich for those days, was of itself a sort of title to the respect and confidence of his fellow-citizens. Now, there are millions of our populace who hate the rich and politically powerful, and even the so-called "respectable"; just because they are rich, powerful and respectable; and who are cherishing the sullen or bitter feeling that Church and State are in league against them to keep them down. This feeling can not be cured by law. But it may be mitigated and controlled, and even extirpated, by an education which does away with its sources in a too rank and riotous exhibition of selfish avarice and ambition.

Irreverence is another of those evils which demand the therapeutics of education. History shows us plainly that an irreligious and frivolous spirit among the citizens at large endangers the very life of the State. It shows us that the remedy

for the evils of superstition is not irreligion, but it is quite the opposite. It is, the rather, a spirit of reasonable reverence—a certain feeling of awe and mystery, a submission of will, a view of life and of duty and of destiny, which is the opposite of that from which irreverence springs. It is the work of education to foster such an enlightened and reasonable spirit of reverence, and to substitute it for the superstitiousness with which the ignorant so often confound it.

It requires no particular detailed application of the truths we have just been examining to discover how important is the work of the teachers of any nation in counteracting these disturbing forces, and so in contributing positively to the establishment on firm foundations of the edifice of the State. For it is the effort of education to substitute, for superstition, enlightenment; for lawlessness, which is so often chiefly caused by the enactment, under sinister influences, of unwise and unjust laws, a pervasive respect for and spirit of obedience to the law; for the partizan views and spirit, broad views and a spirit of union and of sympathy between the different classes; for selfishness and intriguing ambition, patriotism and a supreme regard for the public welfare; and for the degrading spirit of frivolity, the uplifting sentiment of reverence.

I began the consideration of this subject by say-

ing that stability in the affairs of government must not be confounded with stagnation, or even with that excess of so-called "conservatism," which opposes progress on the sole ground that progress involves, at times, seemingly rapid and radical changes. But that progress which is compatible with stability and is indeed the condition of the truest stability, is movement at the right time, right place and in the right direction. Such progress can be secured only as a result of the education of the body of the people.

The different ways in which education operates to secure the economic, social and moral advance of the national life have been mentioned and sufficiently illustrated. I wish now, therefore, to add a few suggestions on one point only. The education which is to serve the cause of national progress must be itself progressive. The various means employed and institutions founded, whether under the control of the State or provided by private enterprise, must be ever striving to improve themselves if they are to furnish educative opportunities to a progressive people. The system of education must be both prompt and wise to adapt itself to the exigencies of the times, to the changing needs of the people, not only in their more strictly economic and social, but also in their political relations. It must be progressive in training citizens for the progress of the State.

The rapid and extreme alterations in the equipment, curricula, *personnel,* aims and achievements of the higher institutions of learning and to a lesser extent of the secondary and primary schools of the country, have borne witness to a keen and widespreading feeling of appreciation of the necessity which devolves upon the nation at large. Strenuous and almost frantic efforts have been made to demonstrate *a priori* what these changes ought to be; and millions of money have been spent and hundreds of lives sacrificed in attempts at the experimental testing of at least a moiety of these theories. There was thirty years ago and there is still almost universal agreement as to the need of extensive changes in the system of education prevailing at that earlier time. But there was not then, and there is not now, anything approaching universal agreement as to precisely how this need for change in the direction of progress should best be met. There is not even agreement as to whether, in some of the most important measures demanded in the interest of progress, it has been met. And there are some very pertinent signs of a tendency to return upon the course and to seek for real progress, not exactly along all the old lines, but more nearly along some of the old lines.

I do not feel competent, and I do not believe that any one else is or can be competent, to pronounce beforehand upon just what changes are

necessary to make real progress in our national system of education, so far as we can be said to have any system of a national character at all. Some of the changes already initiated or partly perfected are pretty plainly along lines of real progress; others, just as plainly, are not; more than either the undoubted successes or the plain failures, are the cases still in doubt. The truth, however, which I wish now to emphasize is this: The measures suitable or necessary to secure real progress in education can not be determined by educationalists with pet theories of pedagogy, nor even be evolved as lessons from a study of the history of education—although the latter method is, of the two, far safer and more promising of helpful results. There are, indeed, certain principles which control the success or failure of all attempts at education. These are of the psychological and ethical order. And these principles can never be too thoroughly studied, or too firmly grasped and held, or too wisely and tactfully applied. There are also certain lessons from history in the matter of the progress of the race and of the different more enlightened nations, to adopt and to adapt which is the most serviceable and effective means for securing the welfare of the State, thru the education of at least a part of her citizens. But there are no examples of a great and rapidly growing Republic like our own trying to change its measures and develop its equipment so as to meet the demands of

popular education, under economic and social and political changes so inconceivably rapid and enormously great as are the changes going on in this country at the present time. And even if our history at the present time were much more nearly than it can be held to be, a sort of repetition of the educational experience of some other nation in the past, I very much doubt whether a study of these resemblances would yield the organized and detailed solution of our present-day problems, or even any considerable approach to such a solution.

Progress in educational methods can be attained only by a large and continuous use of the method of experimentation. It is chiefly by trial that the testing of the merit of educational systems is ultimately obtained. And when I use the word "ultimately," I do not mean that any one trial or series of trials can try out any system or any methods, so that in all the future no changes will need to be made in it, in the interests of further progress. For ceaseless development is the law of progress in education, as it is in nature and in all great human affairs. On the other hand, nothing is more sure to check or to mislead all efforts at a real advance than the spirit of unthinking restlessness and dissatisfaction, with its clamor for change. Change of text-books, change of teachers, change of methods, even change of school-rooms and lecture halls, are all inevitably accompanied by a certain amount of disturbance and of loss. Change of every sort re-

quires a certain expenditure of energy, over and above that which results in work, just to make the change. And this fact should always be counted upon in reckoning the net sum to be gained by the effort to effect any particular change.

The general conclusion from this apparent side-excursion leads us back to the thought which I have aimed to make prominent in this entire course of lectures. It is the personal character and equipment of the class of teachers employed by any system, to which so much must be referred, when we are trying to discover what is real progress, and what not; what is the best system and what are the best methods to be adopted and encouraged for promoting thru education the stability and progress of the State. Every teacher who contributes anything to the progress of education makes in that way a valuable contribution to the national progress. But more especially, every teacher who becomes a discoverer or an expert authority in any branch of human science, art, literature or reflective thinking, becomes an especially valuable factor in the progressive national life.

And finally, no substitute for education is possible as the safeguard of national stability and national progress. Enlargement of the imperial domain is no such substitute. A certain fixed territory over which the State has control is necessary for its very existence. Enlargement of this territory may become desirable or even necessary for

national progress. But mere geographical greatness can never make a stable and progressive State. On the contrary, unless the people are enlightened, the bigger the territory the bigger the risk. Little Holland and little Switzerland are more stable and more progressive than great Russia or great China.

Increase of wealth can not take the place of education in securing the stability and progress of the State. Today, more than ever before, perhaps, progress undoubtedly lies along lines of economic expansion and the accumulation of wealth. And there are many who would, I think mistakenly, contend that even national stability depends upon the financial ability to build many expensive battleships and to finance expensive wars. But the accumulation of wealth in comparatively few hands, by fraud, injustice, or selfish grasping, is now the chief menace to internal peace and to peace between nations, and so to the stability and progress of all nations.

Even wise government, where it is possible without the education of the whole people is not sufficient to insure the stability and progress of any State, no matter how skilfully and elaborately its structure may seem to be compacted. In order that the nation may go forward without internal, destructive revolt, and without imported disaster, the people must be enlightened and disciplined by the intellectual and moral forces wielded by the national system of education.

LECTURE XV

THE TEACHER'S PRACTICAL PHILOSOPHY: SUMMARY AND CONCLUSION

I have little doubt that in this course of lectures I have sometimes seemed to you to wander far afield, and to be considering subjects which are only rather remotely connected with the daily work and pressing practical tasks of the teacher's life. Perhaps, however, on reflection over what has been said on these subjects you may discover more numerous and vital points of connection with these tasks and their problems than was at first apparent. However this may be, I am now proposing to return to the thought which gave us our original place of departure, and to some of its more immediate and obvious applications. And this I wish to do in such manner as to reveal more clearly and to emphasize more strongly the Importance and the Dignity of the teacher's work. For I regard it as one of the chief perils of our national education that so many influences are at work which tend, either directly or indirectly, to diminish the self-respect and the respect of the community for the individual teacher; and so to lower the ideals, diminish the spiritual influence and degrade the public estimate, of the profession of the teacher.

In my effort to clarify and enforce the considerations which support a high estimate of the dignity and importance of the teacher's work, let me pass briefly in review thoughts which have been expressed at length in each of the four divisions under which I have treated the general theme. This will lead me to say, first, that the importance and dignity of the teacher's work are emphasized by the very nature of that work. The function of the teacher secures him at once an important and dignified place in the community. This is true because this very function is, essentially regarded, one of the highest and most efficient forms of personal intercourse. It is more comprehensive than ordinary domestic or friendly intercourse; it is more close-fitting and intimate than political and business intercourse; it is more apt to be free from certain embarrassments than is the former, while being more permanent and effective in its relation to individuals than is the latter.

But the importance and dignity of the teacher's function are further enhanced by the fact that it lies so near to all the springs of human action, as these springs are related to the life and growth of both the individual and the community. As stimulating interest in subjects that have worth for human attainment, and as imparting knowledge upon these subjects; as training the human faculties for their most fit and efficient action, and

especially as forming the character of those whom this function reaches, the work of the teacher is one of the most important and dignified—if it is not *the most* important and dignified—of all human activities.

The importance and dignity of the teacher's office is further manifest in the nature of the equipment demanded for the work of teaching. To have it one's duty, one's express form of life and activity in life, one's daily employment, to cultivate a character, safe to be copied and worthy of imitation by the young, and to acquire knowledge, not only in order to possess it oneself, but also to impart it freely to others—this is a manner of life which princes and angels might covet.

The proper ideals of the teacher are also such as to impart the highest significance and dignity to his professional work. It is largely by the worth and dynamic quality of their ideals that the value of the life-work of different men is most fairly to be judged. But the expressly defined ideals of the teacher are not to gain wealth and power for himself; they are, the rather, to promote the welfare of those committed to his influence, to advance and disseminate knowledge, and to strengthen, elevate and purify society. No ideals that give more of importance and dignity to one's life-work can be partially realized, or even imagined, under the existing conditions of human society, than those

expressly adopted by the intelligent and conscientious professional teacher.

And when we come to consider the historical and the actual relations in which the educational system of any people stands to its social welfare and social development, and to the stability and progress of the same people as organized, for purposes of self-government, into a State, the argument to establish the supreme importance of the teacher's work of instruction and discipline, becomes complete. This sort of work *is* the distinctive work of the class of professional teachers. The work of "education," in the more comprehensive meaning of the word, is secondary, incidental, subsidiary, with most other employments and professions; with the professional teacher, it is primary, permanent, and essential.

I have already made a sort of indirect reference to the witness which might be invoked from history as to the importance and dignity of the teacher's work. Every age is apt to select for its attention and attribution of greatness, that particular form of activity of which it feels most imperative need. Is it a stage of civilization—or, rather, a stage of barbarism—where war is the regular and chief employment of the tribe or the nation? Then the warrior chief, or the successful general, is the great man, the hero, the one deemed most worthy of esteem and acclaim for his superior worth. And

when, in the national development, the time comes for defense by arms of the national life, such work of military skill and prowess is justly held in the greatest honor.

When political organization or control is the chief interest—real or fancied—of the people, then the work of the lawmaker or the statesman seems most important and dignified. When material resources are the standard for estimating—or greatly distorting the truth of the estimate—of men, as they certainly are in this so-called "commercial age"; then the successful merchant, banker, manufacturer, or manipulator of stocks, is sure to acquire a quite exaggerated importance and dignity. How significant from this point of view, and how suggestive of false standards for estimating values, are such designations as these: "merchant princes," "lumber kings," "coal barons," and "lordly bankers!"

But all the while, in the various lands where civilization has developed, or the springs of a higher race-culture are to be found, the fact of history remains the same: *Among all nations, it has been the teacher who, of all classes of the people, has exercised the most important and lasting influence for good upon the development of the race.* In one word, the world owes more to its great teachers than to any other class of men.

Indeed, fellow teachers, when I consider the

exaggerated importance, which is arrogated to themselves, and which is so generally accorded to our successful politicians and business men, without inquiring at all carefully into the means by which success has been attained, as judged from the point of view of the moral law or of its relations to the public welfare, I am forced to regard it as a signal indication of our vulgarity and of the lowness in the stage of the civilization to which we, as a people, have as yet attained. After all, however, it is the silent, everflowing and everywhere permeating influences that continue to come from the forces of instruction and discipline which a few great individuals, by the way of personal example and of doctrine, have exercised, that have done most to elevate and bless the race. Were it not for the conserving influence of these few great teachers, no one can tell how much of destruction the forces of selfish avarice and ambition might have wrought, above all that which they confessedly have done to corrupt and to destroy. These conservers of humanity's highest interests have all been men who reflected upon the significance of life, and upon duty and upon destiny, from the higher points of view and as seen in the light of immortal ideals. They believed in the supremacy of morality, in the trustworthiness of reason, in the reality of the invisible and spiritual, in the duty and the beauty of unselfish devotion, and in the

final triumph of the Good; witness: Confucius, Mencius, Sakya-Muni, Moses, Socrates, Plato, Paul, and Jesus, as chief among many others.

The very laws which control the historical development of the race are such as to enhance the importance and dignity of the teacher's work. If the teacher's day always has been, and is now, a working day, full of important and dignified work for humanity's sake; it is yet more true that the teacher's greater day is in the future. We can not tell alas! how much longer war will sometimes be necessary on the part of those nations which do not seek it, but are forced into it by the aggression of other nations, and in their own just self-defense. But it must become far less frequent in the future, or real civilization can not advance. We can not tell what will be the limit to the growth of wealth in comparatively few hands, or what wild schemes of a nihilistic or a socialistic redistribution of the good things of life may temporarily prevail. But we know that there must be some limit; and there are some indications that the limit can not be so very far away. There is no limit to be set, however, to the possible mental and moral improvement of society, under the influences from an improved instruction and discipline of the people at large. Instruction and discipline are the work of the teachers of the people, especially of the public schools. Therefore the call for the uplifting of

their influence and the improvement of their work is an unceasing and ever louder call.

All these considerations are much intensified and reinforced by the condition of the public education in this country at the present time. It is beyond dispute that this condition is laboring under many deficiencies which need to be supplied, and not a few serious evils which require to be remedied. I do not propose to discuss or even to mention these with any fulness of detail; for besides the fact that this last lecture would afford neither the proper place nor the adequate space for such an attempt, there is the other fact of my desire to end the whole course of lectures with words of encouragement and good-cheer rather than with words of faultfinding and discouragement. And in truth, the deficiencies and evils of the present system of education do reasonably serve to enhance our estimate of the importance, and even of the dignity of the work for the professional teacher. Just as the class who make and enforce the laws must be chiefly looked to for an improved condition of legislation, and of obedience to law, on the part of the country at large; and just as the removal of the many dishonest and mean practises rife in the business of the country must be expected and demanded chiefly from the men and women who are themselves engaged in this business; so the supply of educational deficiencies and the remedy of the edu-

cational evils of the country must be mainly sought and required of the men and women who are the professional "educators" of the country. No one else can accomplish much improvement, if the teachers of the nation do not take an eager interest and lend a helping hand. Indeed, when this class are themselves improved in wisdom, efficiency, and character, then the improvement of the system of education is not only ensured in the near future, but it is even already in large measure accomplished. To get better and still better teachers *is* the main part of the problem of our national system of education.

It will help our argument, however, to spend a few minutes with each one of several particulars. The one principal cause and most marked result of the deficiencies and evils to which reference has been made, is the uncertain and disordered condition of the system itself. Some such complete upsetting of the old curricula, the old methods, the old ideas and ideals, was made inevitable by the events of the last half-century. During these fifty years there has been a rapid introduction and development of almost wholly new subjects, about which it is thought necessary that the average citizen should know something; and should have a chance, if he will improve it, to know much more. During the same time there has been going on an almost equally complete change in the estimates of the

value of the different subjects which should enter into the most approved system, both elementary and higher, of the public system of education. All this has resulted in a friendly but eager rivalry, or an unsympathetic and bitter contention, between different studies and between the advocates and teachers of different studies; and this, in its turn, has added still further to the disintegration, disorder and confusion of the entire system. Indeed, it is doubtful whether, at present, it can be called a system at all.

Meantime, the population of the country has been growing rapidly; and many millions of this growth have consisted of uneducated and even grossly ignorant foreigners from Southern and Central Eastern Europe. To assimilate and improve these educationally, has severely taxed the resources of every kind—especially the resources of men and women out of which to provide the teachers for these needy multitudes. The largely increased cost of everything necessary to furnishing an adequate equipment for the public education, and the reasonable necessity for considerable increases in the salaries of the teachers, as well as the not so reasonable disinclination of those best fitted, to enter the profession of teaching because its social and financial rewards are not equally attractive with those of business or of the other professions—all these, and other causes, have rendered it increas-

ingly difficult to make the supply of the material for an efficient system of education keep pace with the demand from the rapid growth of an uneducated population. Besides, in the older parts of the country the movements of the population into the cities and into the newer parts of the land, have left these parts with enfeebled and deteriorated district schools as well as village churches. As a result, neither churches nor schools are, in many places, serving their day and generation so well as they were twenty-five and fifty years ago.

To meet effectively the needs of a good modern education, and to bring order again out of this confusion, many of the best men and women in the teaching profession have been thinking hard and working with all their might. Since the first real signs for hope and encouragement must come in this way, the fact that the evils and deficiencies are being now so generally recognized, and that the way to take them in hand is being so eagerly debated, is a highly welcome fact. I shall take no part in the criminations and recriminations which are going on between the high-schools and the colleges, or between the advocates of a public system which lays most emphasis on manual training and those who stand for the spread amongst the whole people of the benefits of a liberal culture. There are some evils about which we may all be agreed. And these are the worst and most widely prevalent.

There are some improvements in conditions, methods, and results, to which we may all make at least some slight contribution; and about the way to secure which, it would seem that we might come to some sort of agreement, within a reasonable time, if not at once.

Chief among *such* evils, in my judgment, is the intolerable amount of cramming, and the insane demand for marks, and confidence in marks, which has almost everywhere seized upon and dominated our system of education. To remedy this evil its causes must be removed. And so far as I am able to discover, these causes are chiefly the following three: The inordinate number of subjects, or rather of studies, which are crowded into the required work of all the stages of education—primary, secondary and higher; second, the lack of adequate means for separating between those who are capable of doing well the required amount of work within the allotted time and those who are not capable; and, third, the fact that, in continuing any particular study, or line of studies, the pupil is passed from teacher to teacher, differing in their personal characteristics, their requirements, their methods, their favorite text-books and pet theories. What wonder that in the pupil's mind, with this confusion of ways of getting at truths of fact and truths of opinion, there results a state of confusion worse confounded?

Almost inseparably and, I fear in its practical working, quite inevitably, there are connected with this evil of cramming, some forms of exceedingly grave moral evil. If shallowness and pretense of knowledge, where real knowledge does not exist, is a moral evil—and I believe that it is—then it can not be denied that much of this sort of immorality on the part of both teachers and pupils results from the demand for a multitude of studies without thoroness in a few. Worse still, there is the almost irresistible temptation—at least on the pupil's part—to meet the requirements of the daily recitation or of the examination paper, by resort to some kind of unfair or dishonest means of help.

It can not be said, however, that these evils are due wholly to the disturbed condition of our system of education, much less that they are chiefly the fault of those who have this system committed to their charge. They are, the rather, the expression in matters of education, of the same national evils that have invaded and so largely influenced, if they have not actually captured and dominated our system of politics, our system of business, and even to some extent the management of our institutions of religion. What wonder that the children will lie about their studies when their parents are so little regardful of the truth in their political affiliations or their social relations? What wonder that the children will cheat, if they get the

chance, when they know that their elders are so extensively given to cheating or being cheated with false weights and measures in the markets and shops of the city and the village, or from the carts of the peddlers and the wagons of the farmers? What wonder that the boys and girls of the public schools, and the young ladies and gentlemen in our colleges and universities, are so little regardful of the laws of the institutions of which they are members when disregard and even open contempt for the laws of the land is so rife with the people of the land? And why should not the sons and daughters of so many of the wealthy be interested in athletics or in dancing rather than in their studies, if so many of their mothers are so passionately interested in bridge whist or in automobiling, and their fathers in gambling in stocks and grain, or in the meetings of their clubs rather than the moral and intellectual discipline of their own children, not to speak of the nation at large.

But I come back from these unwelcome, tho urgent, topics for our reflective thought to the theme of the importance and the dignity of the work of the professional teacher. For, when rightly considered, the deficiencies and evils furnish our more emphatic call to the doing of duty, and our more promising opportunity for an influence, in kind and breadth, worthy of our highest endeavor. For, however dark the hour is, it is our

hour of call to duty and of promise of opportunity. But, in reality, the hour is by no means wholly dark; on the contrary, it is distinctly the hour of a dawn that gives promise of growing into the full light of a fine day. All periods of rapid change and great transition are, of necessity, periods of seeming disintegration and disorder. In a nation where there is no central authority in control, which can quickly arrange its ideas and wishes into some sort of unity and express its will in the form of some well-defined policy, periods of disintegration and disorder, whether in politics, business or religious belief and practise, are more obvious, if less dangerous, and seem to require much more of debate, of fuss, of contention and of delay, in their effort to reach a succeeding period of acceptable readjustment.

But the interest of the nation in the education of the whole people is very real; and because it is the education of the *whole* people, this interest is the more likely to be permanent and to extend to the entire body of the people. The devising and the testing of measures for its improvement, however, and the regulation of text-books and methods and examinations and other ways of discovering whether the individual is worthy of promotion, will probably continue to be left to the decision of the professional educators. In a word, the work of teaching will probably become less and less a

temporary makeshift for earning a decent living, and more and more a profession chosen for a lifetime of devoted service. This is, in my judgment, a consummation devoutly to be wished. And as it is more and more attained, all the larger matters affecting the whole educational policy of the nation, from kindergarten to the graduate and the professional schools, will be committed to the body of professional teachers.

The problem of supplying the deficiencies and remedying the evils of the existing system of education in this country, therefore, resolves itself largely into the question: How shall we manage to secure a sufficiently large body of men and women, who are well equipped, skilled in practise, with high but practicable ideals, and devoted spirits, who are willing to follow the life of the professional teacher? There are many influences which are operating powerfully against the speedy and successful solution of this problem. The falling-off in the disciplinary character of the education afforded by many of those institutions of the higher learning to which we must look, or at least, to which we ought to look, for the preparation of our best teachers, is not the least powerful of these opposing forces. But the colleges and universities are beginning to realize, and to make efforts to check, if not wholly to abolish, the more extreme evils of a too unlimited election of studies and the

too few rigidly enforced exactions of a disciplinary curriculum. The public schools of the country are probably moving in advance of the colleges and universities with measures for mitigating similar evils in their own grades of the educational system.

There is sufficient reason, then, why I should utter with a cheerful and somewhat confident voice, the closing words with which I wish to set forth certain considerations of a practical sort that follow from my view of the importance and the dignity of the work of the professional teacher.

And, first of all, I think that we teachers should not infrequently be reminded to maintain and even to increase a certain sentiment of self-respect. We are constantly under the influence of temptations either to lower this sentiment or to convert it into self-conceit by placing it upon shallow and false grounds. The influences of the spirit of commercialism, now current and even rampant, are distinctly toward degrading the estimate of the value of culture of mind and heart, as such, especially in some of the most important fields of culture. The same influence can not fail to operate for the degradation of the professional standing of the teacher. This it does, partly, by attracting to itself, in the pursuit of wealth, so many of the brighter minds; partly also by keeping down the financial and social compensation of the teaching profession; and, partly, by depressing the spirit

with which so many of the too sensitive minds among the class of teachers approach their dutiful work. "*Only* a teacher" is a designation, almost an epithet, which many of our number can with difficulty learn complacently to bear. But Confucius was a teacher, and The Buddha was a teacher; and above all others, Jesus was a teacher. No other of the professions—not even that of the ministry or of the judge of the Supreme Court, unless it is made to include the function of teaching—is comparable, in importance and in dignity, with the profession of the teacher. "*Only* a teacher," indeed, but what would you more? For the teacher has rather a superior right to be proud of his chosen profession, and to think well of himself, in a reasonable way, if he is discharging its duties faithfully, as one to whom has been committed by the public, in trust, a most important and dignified kind of work.

Following the same line of thinking, and the practical suggestions which grow out of it, I am quite ready to plead for the cultivation of more of a professional spirit—a sort of suitable *esprit de corps*—among the teachers of the land. In advising this, I am not meaning to encourage that narrow and vain state of mind which is the bane of so many class-distinctions. But the work of the teacher is, essentially considered, that of a "learned profession"; and those who are engaged in that

work should regard and respect it as such. Moreover, the teachers of the country should stand together, each with all the others, in all reasonable ways, and as representing a common cause that is well worthy of upholding. I fear, however, that I am not exaggerating, but the rather understating the truth, when I confess that petty jealousies and unseemly scramblings or secret contrivances to secure promotion and place; and too little sympathy and too much bitterness in the discussion and practical enforcement of conflicting views; and other faults of our own—all these causes may be hindering the large accession of recognized influence over, not only strictly educational, but also over social and political and moral affairs, which legitimately belongs to the professional teachers in any land. Are you aware of what is the social and political status of the representatives of the class engaged in the active work of education, as accorded by the Government of some others of the civilized nations? In Japan, for example, the Minister of Education takes rank with all the other ministers—as the Minister of the Army, the Minister of Justice, etc.; the permanent President of the National Teachers' Association is a baron and a member of the House of Peers, altho not above superintending the erection of a suitable platform for the speakers at any of the meetings of the association; the Emperor decorates and appoints to positions in the Upper

House those who have rendered distinguished services to the nation, in science, literature, philosophy, or art; and to be called *sensi* (or "teacher," with a strong touch of the New Testament meaning of the word "master,") is a title which any one may be proud to bear. I must confess to a feeling of shock when I was told by one present that the memorial service of the late United States Commissioner of Education, the Hon. William T. Harris, was attended in Washington by less than a score of people; and when I remembered at the same time how ten thousand followed to its burial place, in the rain and on foot, the body of the great Japanese teacher, Mr. Fukuzawa, several years ago. To be sure we can not expect, and perhaps we ought not to desire any precisely similar forms of recognition in this country to the importance and dignity of the work of the professional teacher. But none the less surely is it for our professional advantage, and—what is much more important—for the educational advantage of the whole people, to maintain a high standard of recognition for the worthiness and dignity of the class of men and women to whom the educational interests of the country are chiefly committed. If we understand the scope of education in the way in which I have tried to commend the word to your attention during this entire course of lectures, we can not conclude otherwise than

that the educational interests are the most important interests of the nation at large.

The securing from the different communities, and from the whole nation, of an improved and heightened estimate of the importance and the dignity of the teacher's work in education is something for which it is well worth our while to strive diligently and persistently. But how shall this desirable result be attained? Of course, so far as the individual teacher is concerned, and indeed to a considerable extent so far as the whole body of teachers is concerned, this must chiefly be done by proving the estimate to be needful and correct. The community and the State are dependent, far more than is realized or is easily made realizable, for their welfare and their progress, upon the quality of the teachers employed in their public schools and in their higher institutions of learning. But for the teachers themselves to set out in any deliberate and joint effort to make the public properly aware of this condition of dependence and compel them to acknowledge it in practical ways, is to undertake a somewhat delicate and difficult job. It is, however, in my judgment, something well worth trying for in certain ways. The means of which the trades unions, on the one hand, and the syndicates and trusts on the other hand, avail themselves, to enforce this feeling of dependence, are, for the most part, not available by the pro-

fessional teachers. And besides, many of these measures are not altogether honorable, and not a few are distinctly dishonest. Nevertheless, I think that the teachers in the public schools and in the State universities ought to stand together against political influence and political intrigues; and that in our private colleges and universities they ought unitedly to resist the President "boss," or the undue interference and dictation on educational matters, of the corporations or boards of trustees, who have their financial affairs in charge. I have not the least doubt that if this were done the country over, in a reasonable, firm, intelligent and united way, the profession would greatly gain in its *personnel,* and in its legitimate influence; and that the whole cause of the nation's system of education would be greatly profited thereby. For I am only "harking back" to the point from which we set out on the trail that we have been following thru this entire course of lectures, when I remind you that it is personal character, and the ethics of personal intercourse, that furnishes all the principal problems, as well as the most feasible solution of them all, however many and great they may be, as connected with our national system of education.

And, finally, fellow teachers, never let down your ideals. But remember, an ideal is always something beyond present attainments; a something never quite realized. That is its nature and the

source of its value as an ideal. It must, then, not be lowered or abandoned, but pursued with patience and steadfastness and itself constantly be clarified and improved.

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